

ON THE INTERPRETATION OF SOME DOUBTFUL WORDS
IN THE ATHARVA-VEDA.

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Tarapada Chowdhury M.A., B.L.



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June, 1930.

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PREFACE.

(Comprising an abstract of the thesis).

This is an attempt to find the value of a certain number of obscure words found in the Atharvaveda. The suggested readings and meanings are by no means absolutely certain; they are to be taken for what they are worth. The main criteria (besides context) in determining them have been the following: (1) text-criticism, (2) linguistic principles holding in the Indo-European or Indo-Aryan languages or in Sanskrit itself, (3) uses, remarks, or parallel passages in later literature, and (4) facts otherwise known. Any or all of these may have been applied in dealing with a certain word, but their application is mainly illustrated as follows.

(1) Text corruptions appear in two forms: (i) wrong accentuation and division of words, as in AKSYAM, TAYADARAN, MADHYANSIR etc., or (ii) confusion or loss of letters and sounds, as in ALPASAYU-, ASVAKSABHA-, ERU-, KAKUTSALA- GHRTASTAVAS-, DURADABHNA-, PRAETHA-, BHRMALA- etc. Both these combined in the case of ASUNGA- and UPTARADRAU-.

(2) Help from other Indo-European languages is sought in finding the meanings of KAMALA- and ASIR- in MADHYMASIR-, and in trying to get at the etymological connections of RD, KUMBA, and VRA-; that from the principles holding in the Indo-Aryan languages in the case of ARATAKI-, KURUTINI-KHADURA-, PARASVANT-, PAVASTA-, SAMUSPALA-, etc.; while the treatment of ADRUKSNA-, AVARJUSINAM KANAKNAKA-, GALANTA-, CITI-, TAULA-, NYA- and PESTRA- depends on the grammar of Sanskrit itself.

The treatment of ALAJI-, OPASA-, KUMBA- etc., KIRGALA-, JABHYA etc. DURSA, and tintin depends on (3), while that of ANARJATA-, ANDIKA-, ayavana-, and muradeva on (4).

The following linguistic phenomena have been discussed under the captions within brackets:

- (1) Alternance of -a and -u (AKSU-), (2) lengthening of the i- or u- vowel (ADRUKSNA-) (3) t d l (ARATAKI-, KURUTINI-, KHADURA), (4) alternance of m and v (TURMISAN (5) alternance of s and k (Kamala- (6) cerebralisation (ARATAKI-), (7) devoicing (Adrogha-vita-), (8) deaspiration before ks (ADRUKSNA-) (9) loss of the third consonant in a group (KAKUTSALA-), (10) loss of unexploded t before a conjunct beginning

with s (SAMUSPALA-), and (11) secondary suffix -ana (PARSANA-) .

Confusion of ṣ () and y () is illustrated in ALPASAYU-; of v and r as second member of a conjunct in UTTARADRAN and UPAKVASA; of kt () and tt () in ASAMSUKTAGILA-; and of r and ra in BHRMALA-

In suggesting an emendation of the text there is always a tacit assumption that (1) the mss. either originate from the same source or possibly be compared with an corrected by each other, and that (2) the tradition has been for the most part a written one. The results speak for themselves; but the following facts may be considered. (1) Most of the Mss. come from Gujarat (12 out of the 20 authorities of S.P. Pandit, who, at p.16 of the introduction to his edition admits giving mostly the Gujarat tradition); (2) S.P. Pandit, Atharvaveda, vol.111 pp.216 and 315, remarks that the tradition of this Veda is derived from mss. and is not strictly oral. As to the time when these graphic confusions may have occurred, Buhler's Palaeographic Charts IV, col.XV1 and VI, col.V show that about the sixth or seventh century A.C. the respective letters began to be sufficiently similar to be confused with each other.

Abbreviations.

AB. Aitareya Brahman.

Ait.Aran. Aitareya Aranyaka.

Ap.Sr. Apastamba Srautasutra.

ASS Anandasrama Sanskrit Series.

AV. Avestic.

Baudh. Sr. Baudhayana Srautasutra.

Beng. Bengali.

Bloomfield M.Bloomfield, Hymns of the Atharvaveda,
Sacred Books of the East, vol.42.

Boisacq E.Boisacq, Dictionaire Etymologique de la
Langue Grecque.

BR. Bohtlingk and Roth, Sanskrit Worterbuch.

Brugmann K.Brugmann, Grundriss der vergleichenden
Grammatik der indogermanischen Sprachen.

Ch.8 Chambers, no. 8, manuscript of the Atharvaveda.

Dhanva. and Raja. Dhanvantari- and Rajanighantu.

Dar. Darila, commentator of Kausikasutra.

GBr Gopatha Brahmana.

Geiger, Pali Gramm. Pali Litteratur und Sprache by W.Geiger.

GOS. Gaekwad's Oriental Series.

Grassmann H.Grassmann, Worterbuch zum Rigveda.

Grill J.Grill, Hundert Lieder des Atharva-veda.

Guj. Gujrati.

H. Hindi.

Henry V.Henry, French translation of books VII-XII of the AV.

Ind.Stud. Indische Studien.

Kaus. Kausika Sutra.

Kes. Kesava, commentator of Kausikasutra.

KS. Kathaka-Samhita.

Ludwig vol.iii of his Der Rigveda.

Man.Sr. Manava Srautasutra.

Mar. Marathi.

MBh. Mahabharata.

MS. Maitrayani-Samhita.

Nigh. Nighantu.

Nir. Nirukta.

Nep. Nepali.

Oldenberg Rgveda, Text critische und exegetische Noten.

Pan. Panini.

Pet.Lex. or W. Sanskrit Worterbuch by Bohtlingk and Roth.

Pischel,Prak.Gramm. Grammatik der Prakrit Sprachen by
R.Pischel.

Ppp. Paippalada rescension of the AV.

PTS Pali Text Society.

Punj. Punjabi.

RV. Rgveda.

Sankh. Aran. Sankhayane Aranyaka.

SB. or SBr. Satapatha Brahmana.

SBE Sacred Books of the East.

SPP. Shankar Pandurang Pandit as editor of the Bombay
edition of the AV.

TA. Taittiriya Araranyaka.

Tand. Br. Tandy Brahmana.

TPr. Taittiriya Pratisakhya.

TS. Taittiriya-Samhita.

Up. Upanisad.

Ved.Chest. Vedische Chrestomathie.

Ved.Concord. Vedic Concordance by M.Bloomfield.

Ved.Myth. Vedic Mythology.

Ved.Stud. Vedische Studien.

Vj. Vajjayanti of Yadavaprakasa, edited by G.Oppert.

VS. Vajasaneyi-Samhita.

Wack. J.Wackernagel, Altindische Grammatik.

Walde A.Walde, Indogermanisches Worterbuch.

Wh. Whitney, Translation of the AV.

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N	Nepali,	P	Punjabi
S	Sindhi,	T	Telugu)
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AKSU-

Mṛtyōr āsam āpadyantām ksudham sedim vadham
bhayam: Indras cā'ksujalābhyām Sārvah sēnām amūm
hatam 8.8.18.

Aksu opasam vitatam sahasrāksam viśuvati:
āvanaddham abhihitam brāhmaṇā vi ertāmasi 9.3.8.

Ā vām dānāya vavṛtiya dasrā gōr ohena Taugryo
nā jivriḥ: apāh ksonī sacate mähinā vām jurno vām
aksur amhaso yajatrā.RV.1.1805

Previous Scholars: The commentary on both
the AV. passages is wanting. Sāyana on the RV.
passage takes aksu- as an adjective (= vyāptah)
qualifying rsi- or yajamāna- understood; apāh,
according to him, means either antariksam or
udakāni; ksōnī is either nom. du. (dyāvāprthivī)
or loc. sing. (= bhūmyām). 'Eine Art Netz', BR.
'Wagenachse', Nachträge to the shorter Pet.Lex.
Geldner, Ved. Stud. 1, 136 f., equates aksu- with
jala-danda- in AV.8.8.5 and renders it with
'pole' which in RV. 1.180.5 is 'die Stange der
Wagens Deichsel'. He is not, however, sure of

the epithet sahasrākṣa- in AV 8.8.18. See also his notes, Trans. of RV. Vol.1, pp 233 f. Henry (who renders with 'perche' in AV.8.8.18) on AV. 9.3.8, Bloomfield. SBE 42, pp.586 & 598, and Oldenberg, RV.1.180.5, cannot accept Geldner's meaning because of the epithet sahasrākṣa-, which they understand to mean 'with thousand holes' (Bloomfield). Accordingly Bloomfield, l.c.p.598, suggests that 'a covering of wickerwork' might be meant in AV. 9.3.8. This, of course, does not fit in with the other two occurrences of the word. Grill renders, 'Flechtnetz'

It seems that aksu- is only a bye-form of aksa-, both originally meaning 'pole', but the latter eventually being restricted to the pole between the wheels of a chariot, namely, the axle. Such duplicate forms ending in -a and -u are not rare, cf. for instance: Krkavāka- Av.20.136.10: Krka-vāku- 'hep', Kṛdā-rv. 1.37.1,5: Kṛdū- 'playing' ib. 9.20.7, tanyatā-f RV. 1.180.12: tanyatū- 'thundering', turvāsa-: turvāsu-, n.pr.,

pāda-: pādū- RV. 10.27.24 'foot', māyā-: māyū- in durmayū RV. 3.30.15 'magic', śayā- f. RV. 3.55.4: śayu- in śayutrā ib 1.117.12, 10.40.2. 'couch', sāra-: śaru- 'arrow', harsa-: harsu- in harsu-mant- RV. 8.16.4 'joy' etc.

Prak. akkha- has a meaning 'a measure of length, four cubits or twentyfour angulis', — Seth- Paḷyasadda- Mahannavo s.v., — just the same idea as in the English measure of length 'pole'. Pali akkhavāta- 'fencing round an arena for wrestling' probably contains aksa- in this sense. Beng. ākḥ 'sugar cane', the u at the end of which is still perceptible in the pronunciation of Western Bengal, seems more likely to have come from aksu-, because of its resemblance to a bamboo pole, than from ikṣu¹. Beng (Manbhumdial) has another word ākḥu to denote a hooked bamboo pole, used for separating straw from corn.

It seems also probable that Gr. ἄξιν 'axe, battle-axe', Lat. ascia (* accia, cf. viscus; ἰεός , vespa < *vepsa), Goth. agizi, old Germ. acchus, Germ. axt, old Ice. ex, Qx, Ang. Ææx, — Boisacque, Greek Dictionary, s.v. ἄξιν — and Eng. axe are connected with aksu-aksa-, the meaning in these cases having conceivably been transferred from the handle of the axe to the axe

1. Vamśa is given as a synonym of ikṣu- Dhavvantari- and Rāja-nighantu, ASS, p.156. Hindi ūkh (besides ikh) is probably a case of assimilation, ikṣuh > ikkhu > ukku > ūkh.

itself.

We shall now see how this meaning suits the passage quoted above. In AV. 8.8.18 āsa- is an uncommon word, which Whitney, followed by Henry, emends to ōsa- and translates mṛtyōr āsam āpadyantām as 'let them go unto death's burning (?).' He remarks, however, that only two of his mss. read ōsam, all the rest āsam, 'which must accordingly be regarded as the traditional text, although unintelligible.' It is probably the same word as āsa- 'nearness' cerebralised by mistake, helped probably by the nearness of the preceding r. Mṛtyōr āsam etc. can then be paralleled by 3. 11. 2b=RV. 10. 161.2b, yadi ksitāyur yadi vā pareto yadi mṛtyōr antikā nīta eva. If this be acceptable, we may modify Whitney's translation thus: "Let them go unto 'the nearness' of death, unto hunger, debility, the deadly weapon, fear; by 'pole' and net, O Sarva, [do thou] and Indra slay yonder army." Poles of the net or the club are referred to as instruments of killing in the same hymn: v.5. anta- riksam jālam āśid jāladandā dīśo mahih : tenā bhidhāya dasyūnām

1. Such irregular cerebralisation is found elsewhere in the text. cf. for instance, rtūbhyas tvā 3.10.10, sam nas tebhih 2.35.2, vi tashire 4.6.2, etc.

Sakraḥ senām apāvapat; v.10, trñédhv enām matyām
Bhavasya; and v.12, Sādhyā ékam jāladādam udyātya
yanty ójasā: Rudrā ékam Vāsava ékam Adityair éka
údyatah.

AV. 9.3. enumerates the different things used
in the construction of a sātā, a particular kind of
thatched house still in common use in India. A
description of a modern sātā with reference to the
Atharvan hymn may be found helpful in properly
understanding the hymn as a whole and the verse
under discussion in particular. In the Mānbhūm
district, before the walls are raised, a frame-work
of the house is made by fixing posts (upamīt, v.1.)
at short distances which are connected at the top by
posts running all round (parimīt-, v.1.). On these

-
1. Upamīt-, parimīt-, and pratimīt- are all from the
root mi- 'to build' 'to erect'. Upamīt- is found also
in RV.1.39.1, 4.51, where a supporting pillar or
post is intended, as well as mit-ib.10.18.12 with
the same meaning.

connecting poles rests one end of the slanting cross poles (sandamsa¹-, v.5.), which, with their other ends, hold the dividing pole at the top (parisvanjalya²-, v.5, visuvant-, v.8).

These are laid over with sliced pieces of bamboo (Prob.palada³-, v.5. & 17) tied to the crosspoles by means of strings, made of a kind of grass, or bamboo-skins (v.4). The top of this frame-work is then covered with straw, which is kept together by means of sliced bamboos spread upon it and tied to those below (v.17) Walls are then raised, or, in some cases, the supporting posts are first connected by a net-work of rushes (v.18), which is then plastered with earth. Sometimes the crosspoles

-
1. Sandamsa- usually means 'tongs'. These poles are so called, because each pair of them holds the ridge-pole as a pair of tongs. In Beng. they are called Kaci 'Scissors', which gives the same idea.
 2. Parisvanjalya- is probably a corruption for -vanjalya-, 'that which is to be embraced, (viz. the ridge-pole, by the crosspole on either side); cf. Ppp. reading, parisvanca-nadasya. For interchange of n and l, cf. Kanyana- RV.8.35.5; Kanyala-AV., 'maiden', pesani-f: pesala- 'beautiful'; mulati-AV: mrnati- 'lotus-stem', and Wack. I. § 175 (c).n.
 3. Palada seems to be a prakritism for pra-rada, containing the root rada in sense of 'Scraping', 'Slicing', 'Splitting', cf. tasara-: trasara-, 'shuttle'.

of the thatch hang down a little beyond the walls and are then supported by a series of slanting poles, fixed against (pratimit-, v.1.) the outer sides of the supporting poles. Of furniture in such a house, two pieces are almost invariably to be found: the sling (sikya-, v.6.), made of ropes, for hanging vessels on and the bamboo pole, sliced or intact, for hanging clothes on. The latter is hung down either from the crosspoles or from the ridge by means of cords tied to either end. When heavily laden, it would of course, make a curve and thus resemble a head-band (opasa-, for which see below). This must be intended by aksu- in the verse under discussion (viz. 9.3.8.); the epithet 'thousand-eyed (Sahasrakṣa-)' - which, under any circumstances, would be an exaggeration - referring to its knotty joints. These, oval and slowly rising, resemble the eyeball to some extent and for this reason they are often referred to as the 'eyes' of bamboo, cane, sugar cane, etc. in Bengali

and other modern Indian languages.^{1.}

Accordingly, we may translate: "The out-stretched thousand-eyed pole, (like) a headband, hung down from (ava-naddha- and tied on to (abhihita-) the ridge, do we unfasten with our spell". The two epithets ava-naddha- and abhihita- are significant as referring to the clothes-pole.

The RV. verse may be translated: " May I turn towards (i.e., be inclined to give) a present for you, O wonderful ones, by the offering of a cow, like the aged son of Tugra (viz., Bhujyu) Through your greatness, from water he goes to the earth; by you two (vam) his pole of distress is shattered. O adorable ones."

The pole here intended must be that, with slings at both ends, used for carrying loads (vivadha- or vihaṅgikā-, Hindi bāhāṅg), the idea being that he was thereby relieved of the load of distress that he had been carrying. I take here apah as ablative

1. Nepali has akhato for notches, which seems to be an extension of -akṣa-.

singular of ap-, cf. Grassmann, s.v. ap- for use in singular; ṛsoni as instrumental singular of ṛsoni- 'earth', which is quite in consonance with the pada-pāthās considering it a pragrhya, cf. Ved.Gr.

§72.2.(c) and the pada-text of āstrī AV.6.27.3b.

§72.2.(c) and the pada-text of āstrī AV.6.27.3b,

vowel lengthened for the sake of metre and then confused with māhina-, which accounts for the accent, cf. pāthisthām AV.14.2.6d (ṛathesthām, RV.10.40.13d) 'accented as if it were a superlative' (Wh.); and vām in d as instrumental dual, cf. RV.1.158.3a, yuktó ha yád vām Tangryāya perúr ví mādhye ārnasodhāyi pajrah, and ib.v.4 d, mā mām edhē dāsātayas cito dhāk prā yád vām baddhās tmāni khādati ksām. For the story of Bhujyu's deliverance from the waters on to the dry land, cf. RV.1.116.3-5, 117.14.etc.

AKSYA-

Ehi jīvam trāyamānam pārvatsyā 'syakṣyam:
visvebhir devair dattam paridhīr jīvanāya kām. 4.9.1.

Previous Scholars: 'Parvatasya trikakunnāmo
gireḥ akṣam asi caksur bhavasi' - Sāy. '... bist
eine Salbe vom Gebirge (?)' - Grill, who referring
to 19.45.3 (parvatīyam ānjanam), suggests an
emendation to ānjana-. Quoting Roth's opinion
that aksya- may mean 'belonging to the eye i.e.
an eye-ointment', he remarks that the characteristics
of the remedy do not admit of such a limitation and
that he can rather conceive of an epithet aksayya-
or aksara-. "Come hither! thou art the living,
protecting eye-ointment of the mountain, given by
all the gods as a safeguard unto life." -
Bloomfield, who remarks in the notes, "Aksham does
not mean 'eye', Akshyam is otherwise unquotable.
Nevertheless we have translated akshyam, for the
passage seems to be a tantalising reverberation of
Sat.Br. III.1.3.12 (viz, yatra vā Indro Vrtram
ahams tasya yad aksy asit tam girim trai- Rakudam
akarot tad yad traikakudam bhavati caksusy eva
'tac caksur dadhati.) He refers also to MS. III.6.3.
'tac caksur dadhati.) He refers also to MS. III.6.3.
and TS. VI.1.1.5, each of which gives a version of
the same story. "Come thou, rescuing the living one;

of the mountain art thou for the eyes (?) " - Whitney, who remarks, "The meter indicates that the true reading at the end of b is aksyam ...; but aksya is unknown else-where and its meaning in this connection is obscure."

The bad construction and obscurity of meaning which follow from the usual way of splitting b seems to suggest that we have to deal here with two words instead of three, viz. parvatasya asyaksyam, 'living in the mouth of the mountain'. This would be a fitting epithet for anjana; one variety of the soft rock from which it is made being found in the cavities of some mountains, the other in the beds of certain rivers. cf. v. 10, yadi va'si traikakudam yadi yamunamucyase: ubhe ta bhadre namni..... and sauvibānjana- and srotōnjana- in Vaidyaka, e.g., Dhanva. & Rāja, p. 125, Bhāvaparakāśa, Śrīveṅkatesvar Press ed., p. 43. Asyaksya-(to be read asiaksya) contains the present stem of the root kṣi 'to live' (cf. pres. kṣiyanti) followed by the suffix -a, formed like cakram-āsaja- RV. 5.34.6, a-pasy-a- ib 1.1485, sadā-pra- ib-5.44.12 etc., Ved Gr. §115.3a which (denoting the agent) normally accent the suffix. The verse may thus be translated: "Come thou! rescuing the living one, who art a liver in the mouth of the mountain; given by all the Gods, an enclosure, as it were, for life".

The confusion of the copyist of the pada-pāṭha is easily accounted for in the reminiscence of the story referred to above and in the fact that āñjana-generally means an eye-ointment. I say 'generally' because there are indications in the same hymn and elsewhere that it was applied to other parts of the body as well, being thus equivalent to an ordinary ointment or medicated oil. Cf. v.4., Yasya ñjana prasārpasy āngam-āngam parusparuhī tato yaksmanī vi bādhasa ugrō madhyamasir iva; v.8, trāyo dāsā āñjanasya takmā balāsa ad āhih; and 19.45.5, akṣvai 'kam manī ekam kṛṇusva snāhy ekam pibai 'kam osām caturvīram nairtebhyas caturbhya grāhya bandhebhyah pari pātv asman.

In this connection may be considered āhi-in v.8 quoted above. The present state of accent and the pada-pāṭha require us to take adāhih as two words and the commentator accordingly explains āhi-as 'snake-poisoning! But coming together with takmān-(fever) and balāsa-(cold¹)

1. Balāsa-is used frequently in the medical sāstras as equivalent to kapha or śvesman- 'phlegm', expectoration, Cf. Aṣṭāṅghrdaya, sūtra.23,19;uttara.40,31; and IB.R.,S.K.

it would rather refer to some malady as Whitney also has suggested. No disease of the name, however, is known. I should think that it is one word, ādahi- 'burning, i.e. the sore caused by burning', cf. ājani- 'birth' RV. 3.17.3, ābhogī- 'enjoyment' Ib.1.113.5, Sāntani- 'clashing noise' etc. As ointments, including medicated oils, are prescribed for fever, cold, and burnt-sores, in their various stages, this meaning would suit the context quite well.

ADRUKSNA-

Yat te vāsaḥ paridhānam yam nivim kṛmase
tvam sivaṁ te tanve tat kṛmah saṁsparśe 'druksnam astu
te. 8.2.16

Previous Scholars: 'Tas ca vastram saṁsparśe
viṣaye adruksnam aruksam yathā mardavam aśnute (for
astu te) vyāpnoti gacchati tathā kṛmah - Sāyana.

'... nicht rauh sei's zur berührung dir' - Ludwig, p.497.

'... puisse ce contact t'être une caresse' - Henry

'... not rough to thy touch shall it be' - Bloomfield

'... be it not harsh to thy touch' - Whitney, noting that "SPP. reads 'with all his authorities' adrūksnam in d. Our mss. might doubtless all be understood in the same way, but some of them look more like - dū - or - dū-;-rū-, which our text unfortunately gives, is not found in any; neither rūksna nor drūksna appears to be met with elsewhere."

Adrūksna- is undoubtedly the correct reading, which even the corrupt 'duksanam of Ppp. points to. The word apparently contains the root druh- 'to harm', followed by the suffix -sna, Ved.Gr. § 188, and preceded by the negative particle. The absence of aspiration in -dru- points to the fact that -ks- in cases like this represents an earlier -gzh-¹, which has been lost in Sanskrit, Wack.1. §209.a.

The lengthening of the root-vowel is similar to that found in tikṣna- 'sharp': tij- 'to sharpen'

-
1. Other instances from the RV. are: dakṣat 1.130.8, 24.7, dakṣi 2.1.10, dakṣi (voc.) 1.141.8, dakṣuṣaḥ (G.S.) 1.141.7, dakṣoḥ (G.S.) 1.195.4: dah- 'to burn'; aduṣat 1.33.10, aduṣata 1.160.3, duṣaḥ 7.4.7, duṣān 1.121.8, dūduṣān 10.61.10, 74.4, dūduṣat 7.18.4; duh- 'to milk' etc. In all these cases the padatext replaces d (the second one in reduplicated stems) by dh after the manner of later Sanskrit. cf. Wack.1. § 106.

tigra, TS. haliksna-: VS. haliksna- 'a kind of animal', Sikṣā-: Sikṣā- 'phonetics', which, according to Wack. I. § 39.n., have their i from the desiderative, where i is found several times before -ks-, partly in place of older i. To these may be added nikṣana-: nikṣ- 'pierce', and probably dikṣe 'to initiate a pupil': dis-, 'to direct', and rūkṣa- 'rough': ruj- 'to break' 'to harm', with the same underlying idea as in adrūkṣa- (BR. connect it with rūs- 'to make dusty', which is not convincing, both as regards meaning and change of -s- to -k-, cf. Wack. I. § 118.n.). As instances of the lengthening of u gives Wack., loc.cit., ^{tū} pratyavāṇhya: pratyava-ruh- (Aufrecht, AB. 427), nir-uhya, AB. 7.5.1: nir-uhya, tūsnim 'silent': tus- 'to be silent', VS. ṣumna-: elsewhere, ṣumna-, Up. Sukṣma-: VS. SB. Sukṣma-

It will be seen in the above instances that the i or u in each case is followed by a conjunct whose last member or the last two, when it consists of three, are continuatives. Such conjuncts are, of course, easier to be pronounced as one whole, whether at the beginning or in the middle of a word.

There grew up thus a dialectical tendency, as testified by TPr. 21.7.9 (mentioned in Wack.I. § 240.b), to consider such a conjunct in the middle of a word as belonging to the following vowel. The heaviness of the immediately preceding vowel, which is usual before a conjunct, being thereby shaken, there was occasion for a compensatory lengthening which is what we have in the above instances. The reason, then, why this phenomenon is not universal may possibly lie in the fact that the spelling was constantly corrected, where etymological connections were obvious.

Adrūkṣṇa- would thus mean 'unharming' (cf. druhila- in Mān.Sr.8.2.14.14, .. druhibamāhatam vāsaḥ paridhāya ..., 'putting on rough, new clothes') in the above passage: "That which is thy cloth for putting round, the waist-strip that thou makest; we make it auspicious for thy body, be it unharming in touch to thee".

ADROGHĀVITĀ

Kṛnutā dhūmāṁ vṛṣanāḥ sakḥāyē 'droghāvitā vācam
āccha: āyam Agnīḥ prtanāsāt suvīro yēna devā āsahanta
dāsyun. 11.1.2 = RV.3.29.9, which has Kṛnōta ...
vṛṣanam in a, 'āredhanta itana vājam āccha in b, and
devāso in d.

V.1. Wh.'s collation-book gives -avitah in b as
pada-reading without note of variant. SPP. gives -avitā,
following one or two of his mss. and the commentator.
Ppp. is corrupt, but has in b, adroghā vitā vātam matsa.

Previous Scholars: 'Adrohakārīṇām sucaritrāṇām
avitā raksitā vācam āccha rgāpām vācam abhilakṣya'
- Sāy. 'Adj. Wahrhaftigkeit liebend' -BR. Bloomfield,
p.611, thinks that the Saunakiya text scarcely yields
sense in b, and that the RV. and the Ppp. texts
suggest the reading, adroghāvitā vājam āccha or
adroghā aveta etc., on the basis of which he translates:
'unharmed by wiles go ye into the contest'.
Henry translates b, 'dans la direction de la parole
(sacrée) confiants dans la faveur du (Dieu) inoffensif'.

"Make ye smoke, O ye bulls, companions, ye that are aided by the unhateful (?), unto speech: the Agni (is) fight-overpowering, having good heroes, by whom the Gods overpowered the barbarians"--Wh.

Adroghāvitā vācam ācha seems to be an exact paraphrase of asredhanta itana vājam ācha in RV. Adroghāh and asredhantah both mean 'unharming' or 'unharmed'. For double sandhi between adhiroghāh and avitā, see under ERV. The meaning 'to move', 'to go', for av, given in the Dhātupāṭha and quoted by BR., has to be assumed for several cases: for instance, avatkā in adō yād ava dhāvaty avatkāṁ adhi pārvatāt: tat te kṛnōmi bheṣajam subheṣajam yathā sasi, AV. 2. 3. 1, 'what runs down yonder, gliding off the mountain, etc. ¹ avani,

-
1. Whitney renders "What runs down yonder, aiding(?) off the mountain", and remarks, "Avatkā (ava tkam: quoted in the comment to Prāt. i. 103: Ī. 38; iv. 25) is obscure, but it is here translated as from the present participle of root ay (like ejatkā, V. 23. 7. cf. abhimādayatkā, G. B., vikṣinatkā, VS. this the Comm. favours (vyādhipariharena raksakam)".¹

'stream', 'river', or 'course of river', connected by with av- 'to protect' and by others with ava 'down', both unsatisfactory: ud-avantam in aham enāv udatisthipam gāvaṁ srānta-sādāv iva: kurkurāv iva kūjantāv udavantam vṛkāv iva, AV. 7.95.(100) 2, 'I have made these two stand up like two weary sitting cows: barking like dogs (du) springing up like wolves (du)'; ¹ pra-av - in marūdbhiḥ prācyutā meghāḥ prā-vantu prthivīm ānu AV. 4.159. c.d. 'let the clouds dropped forth by the Maruts glide along the earth'; ² etc. For the olde form avita instead of avata, cf. RV. 7.59.6, ā cambarhiḥ sādātā vitā ca spār hāni dātave vāsu.

Vācam is a case of de-voicing, which, so common in the Ppp., is also found several times in the Saunakiya text cf. for instance, ava tīryatīḥ (mss) for dīrya-(Wh) in 19.9.8d. śam no —

1. "..... like (two) growling dogs, like (two) lurking (? ud-av) wolves" --- Whitney, noting, "The Comm . explains udavantam by śoyūtha- madhye vatsān udgrhye gaocchantam: Henry renders, 'that watch one another' [He would reject ud in a]."
2. Whitney renders c,d: "let the clouds, started forward by the Maruts, show favour (pra-av) along the earth"

bhūmir vepyamānā sam ulkā nirhatam ca yat:
 Sam gavo lohitaśīrah sam bhūmir ava tīr-
 yati; vitāvati for vidhā- (BR) in 12.2.38d. (of which
 e, d are repeated as c, d of v. 52), mūhur gr̥dhyaiḥ prā
 vadaty ārtim mārtyo nitya: kravyād yān agnir antik-
 ād anuvidvān vitāvati; priyāsam for bhriyāsam
 (Say., Wh., Weber) in 3.5.4.c, Somaśya parṇah sāha ugrām
 āgam Indrena datto Varuṇena sistah; tam priyāsam bahu
 rōcamāno dīrghā- yutvāya satasāradāya; bhārcikah
 (majority of Spp.'s and one of Wh.'s Mss.) for rjīkah in
 12.1.30.c; mathavyān for madhavyān in 2.35.2.c; yati
 for yadi (Wh.) in 10.3.6.b, svapnām supā yadi pāsyaśi
 pāpam mrgah srtim yatī dhāvād ājūstām: parikṣavac chakumeh
 pāpavādād ayaṁ manir varano vārayi-syate, etc.

APARĀPARANAH

Avastum enam āsvagam aprajasaṁ karoty
 aparāparano bhavati kṣīyate. 12.5.45. (12.11.7). ya evām
 viduṣo brāhmaṇasya kṣatriyo gām ādatte. v. 46

Previous Scholars: 'Adj. ohne Forsetzung,
 ohne Nach-kommenschaft'----BR. "Elle le prive de fortune.
 de patrimoine, de posterité: il n'a plus ni ancêtres ni
 descendants, il perit"-----"----- Henry. "Celui (viz. sense)
 de aparāparano paraît ressortir à la fois du contexte
 et de l'analyse

du mot"-----ibid, commentary, p.259. "Without abode, without home, without progeny, she makes him; he becomes without succession(?); he is destroyed:- Whitney.

BR. and Henry evidently connect aparaparanah with parapara- which expresses the idea of relativity such as 'far and near', 'prior and posterior', "before and behind' etc. But how they explain the suffix -na is not clear. In its absence it would rather have meant 'without anything else to stand by, far or near, before or after, in future or in the past', 'all alone by himself', 'stranded in the world!

A change in accent/^{uation}would, however, enable us to see it in two words-(with double sandhi), āparāḥ 'devoid of riches (rai 'riches')' and *āparāṇah 'devoid of pleasure', cf. āpavrata-, āpodaka- etc.

For the correspondence, ā (before consonants); ay- (before vowels), cf. Wack. I. §91, Ved. G. S. 362. Compare also sata-rā RV 10 1065, which according to Grassmann and Macdonell (loc.cit), has rai- for its second member.

ARĀTAKĪ

E'yam agann osadhīnām vīrudhām vīryāvati:
ajasrṅgy ārātakī tikṣnasrṅgī vy ṛsatu. 4.37.6.

Previous Scholars: "Arā adātāro himsakāh tām
asmāt sthānāt atayati uccatayati'ti arātakī; tikṣṇasṛṅgī
tikṣṇe ugragandhe sṛṅgākṛtī phale yasyāḥ
evaṃguṇavisistā,"---Sāy. "N. der Pflanze Agasṛṅgī oder Beiw.
derselben..... Vielleicht verwandt mit arāla"--
BR. "Hither hath come this mighty one (vīryāvant)
of the herbs, of the plants; let the goathorned
arātakī, the sharp-horned, push out".---"h.
Ludwig and Bloomfield also do not translate
arātakī, nor ajasṛṅgī, and they consider tikṣṇas-
ṛṅgī as if in the instrumental ('with its sharp
horns').

Arāta-in arātakī is evidently the
same word as arāda in M. 2.5.9.p.59.17.
arunās tūparās caitreyo devānām āsīn (?) syeto
'yahsṛṅgah sāineyo 'surānām, te 'surā utkrodino
'carann, arādo 'smakam tūpa 3 ro 'mīsam iti,
and arādī- in S.Br. 4.5.5.5, atha yad upam su 3

-
1. Sans. t. between vowels regularly becomes -d-
in Prakṛit, and most of the modern Indo-Aryan
vernaculars, cf. Pischel, Prak. Grammar, §192,
Geiger, Pali Grammar, §38

lutva urdhvam amumarsti tasmad iman aja araditara akrama-
mana iva yanti, and in TS. 56.21.1,

varuni krsne vase aradyau divyav rsabheu
parimarau. Sayana explains aradyan in TS. as
ucohritasrngam 'high-horned', but in view of
the passage from MS. quoted above, where arada is
contrasted with tupara-'hornless', the meaning
seems to be simply 'horned'. The first element
in arata-, viz., ara- is most probably connected
with ara- 'spokes', ala-'pin of the scorpion
(or sting of an insect in general, cf. alin-
'bee'), ara-'awl' etc., all denoting something
pointed, considering how frequently the idea of
piercing is associated with srnga 'horn', cf.
siste srnge raksase vinikse RV.5.2.9d 'he
sharpens his (two) horns in order to pierce
the demon' The second element is the suffix -ta,

-
1. Sayana (followed by others) connects aradyan
with rsabhan and accordingly takes aradya-
as the stem; but in view of the other two passages
it seems preferable to take aradi- as the stem,
the word qualifying vase.

so frequently found in Apabhramsa. It is probably identical with suffix -ta,¹ cerebralised through the influence of the neighbouring r-sound, although not immediately preceding.² For lengthening of stem-

vowel next preceding the suffix and a similar, cerebralisation, cf. Krkata- 'neck-joint': Krka- 'throat', Srngata- 'Trapa bispinosa': Srnga-Horn'.

Later Sanskrit Arala- 'bent' 'curved' 'crooked' must be a further development of the same word. From 'horned' to 'bent like a horn' seems to be an easy step. Intervocalic t d l (1) is a common phenomenon in middle Indian,

Cf. Pischel, Prak.Grammar, S 238; Geiger, Pali Grammar, S 386 .

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1. Suffix -ta is found in antita- AV.642,8.5.11. 'near at hand': anti- 'near', amanyuta-AV. 12.3.31 'not wrathful'; Manyu 'wrath', Avata- 'well': ava 'down', parvata- 'mountain' (lit. rugged): parvan-joint, Sromata- : Sroman- (Grassmann) etc. It appears as -ika in puspita, phalita etc.
 2. Cf. Pa. pati: prati, pa pathama: prathama, Samh. darvaghata-, class carvaghata-: aghata-, garuda-: garutmant-, class asr- pata- 'bleeding' (lex): isark-pata-, Wack. 1. S. 146 (a), para 5.

As is clear from the quotation from Sayana above and from the synonyms *visanika-* and *mesasrngi-* given in the *Dhanvantarinighantu*, p.23, the names and various epithets of this plant (*Odina pinnata*) are due to the hornlike shape of its fruit. The last two padas of the above verse may be translated: "Let the horned *Ajasngi* ('goat horned'), the sharp-horned, (or, with its sharp horns), pierce (the *Gandharvas* and *Apsarases*, mentioned above)." Cf. *arrayyam brahmanaspate tiksnasrngo drsam ih* RV. 10.155.2, *Srngabhyam raksa rsaty avartim hanti caksusa*, AV.9.4.17.

ALAJI-

Visalpasya vidradhasya vatikarasya valajeh:
yakma- nam sarvesam visam niravocam aham tvat. 9.8.20

Previous Scholars: *Alaji-* has been rightly identified by BR. and others with *Alaji-* of the medical Sastras, but the meaning of the latter has unfortunately been narrowed down, doubtless through an oversight, to 'a disease of the eye', and Bloomfield goes so far as to render it with 'inflammation of the

eyes'. Henry reads balaji- instead. Whitney does not translate it.

As a matter of fact, alaji- appears to be a kind of boil which may be formed in any part of the body. BR. were misled by the occurrence of the word among diseases of the eye in Susruta, uttara- Chap.2, and thought they found support in the word andhalaji- (ghanam avaktram pidakam unnatam parimandalam: andhalajim alpapuyam tam vidyat kaphavatajam, Suar., Nidana. Ch. 13,6) which is simply a boil without a mouth. Bhelasamhita p.91 considers the fifth layer of skin (of which it counts six layers) as the base of alaji- and vidradhi-, and Susruta, Sutra. Ch. 2.7,9, considers it as due to the morbidity of the flesh, along with various kinds of humours and swellings (adhimamsa-prida-rso- dhijihvo-pajiho- pakusa-galasundika-laji- mamsasamghatau- sthaprakopa- gala ganda - gandamala- prabhrtayo mamsadosajah). Vagbhata counts it among boils due to Gonorrhea (prameha), dahati tvacam utthana bhrsam kasta visarpini: raktakrsnatitrt sphota- dahan-moha-jvaralaji, Astangahrdaya, Nidana. 10,39 (cf. Susruta, Nid. 6,14,18)

'Alaji burns the skin, while rising, is very troublesome, expansive, reddish black, and attended with severe thirst, eruption, inflammation, fainting, and high temperature'; among diseases of the face, gandalaji sthira sopho ganda dahajvaranvita, ib. utara. 21.12, 'a gandalaji is a firm tumour on the cheek, attended with inflammation and high temperature'; among diseases of the eye, kaninasya' ntar alaji sopho nik-toda-dahavam ib. utara. 10.9 (Cf. Susruta, utara 2.8.) , alaji is a tumour in the pupil with pain, pricking sensation, and inflammation'; and elsewhere. A comparison of the above passages would point to its being a boil or humour similar to vidradhi (abscess), but much smaller.

ALPASAYU-

Ye ma krodhayanti lapita hastinam masakaiva:
tan aham manye durhitan jane alpasayun iva. 4.36.9

V.1. - Sayana has lipitah (upadigdha, samkrantah) in a, and durhatan (dustahananena visyikr in c the pada- mss read lapita, which S pp. emends to - tah. Whitney suggests emendation to lapitva.

Previous Scholars: jane janasanghe tat.
 samcarasthale avasthitan alpasayun, parimanatah
 alpakayah sayamasvabhavah samcaraksamah kita
 alpasayavah, te yatha pranisamcarena hanyante
 tadvad aham anayasena apunar havam hanmi tyarthah.
 sayana. 'Ein bestimmtes lastiges nsekt oder dgl'
 - PW (V.1055), and others have followed ('ungeziefer'
 - Grill, 'small vermin' - Bloomfield, 'mites (?)' -
 Whitney), except Ludwig, who translates: 'die
 mich erzwinen, zum sprechen gebracht (ure fliegen
 den elefanten) mein ich, sind sie unglücklich,
 nur kurze^{zeit} im volk verweilend. " Grill ('durch
 Gesumm') and Bloomfield ('with their jabber')
 seem to consider lapita as if in the instrumental.

The redundant syllable in the first pada
 and the two obscure words lapita (orlipitah) and
 alpasayu-, which can hardly be reconciled with the
 context in a satisfactory manner, make it obvious
 that the passage is corrupt. The meaning of alpasayu-
 as given by the Sayana and hesitatingly followed by
 others is a mere guess. The word does not appear to
 be found anywhere else. Sayu- is found elsewhere in
 the sense of 'the sleepy one', especially the snake

called ajagam, or of 'couch' as in sayutra (RV.). Neither of these meanings would suit alpasayu-, which, as a Bahuvnhi, would mean 'one having few sayus'. On the other hand, the adjective durhitan, which means 'miserable' as in RV.8.19.26, (na tva rasiya bhisastaye vaso na papatvaya santya: na me stota mativa na durhitah syad Agne na papaya), suggests that alpasayun is probably a corruption for alpapasun (So also Grill, p.139). Compare, AV.12.4.25, anapatyam alpapasum vasa krnoti purusam, and 4.17.6, Ksudhamaram trsnamaram agotam anapatyatam, where, as in many other places, want of cattle is considered equivalent to misery. The process might have been this: by an unconscious metathesis in the mind of the copyist alpasapun was written in place of- pasun, which then was easily simplified to -sayun, helped¹ by the similarity of the letters p () and y ()

1. Another curious instance of confusion of these two letters, followed by a syncoption of the preceding vowel, appear to be abhi-sastya- in 6.120.2,

Footnote(cont.)

bhumir mata ditir no janitrem bhrata ntariksam
abhisastya nah: dyaur nah pita pitryac cham bhavati
jamim rtva ma va patsi lokat, which is of such an
obscuring character that Whitney is forced to remark;
'the variants are of the kind that seem to show that
the text was unintelligible to the text-makers, and
that we are excusable in finding the text extremely
obscure'. If, however, we see abhisastya (h)
-sastiyah - sastipah, the meaning is quite clear:
"The earth our mother, Aditi our birthplace, the
atmosphere our brother, are our protectors against
imprecation; may heaven our father be weal to us
from paternal (guilt); having harmed my relatives,
may I not fall down from the wished-for world". The
reading in a, abhisasta enah, in TA.2.6.29 is due to
a different kind of confusion, that between p ()
and e (); thus, abhisasta enah -sasti panah
-sastipa nah. For other examples, see ERU.

as well as by the comparative intelligibility of
-sayu as against -sapu.

The first hemistich seems to have originally read, ye me dhayanti lohita (or-tam) hastino masaka iva. The first step seems to have been probably the intrusion of the root krudh- from the following verse, after which lohita (or-tam) might have been consciously changed to lopita ('jabbering' ?) in order somehow to agree with it and, of course, the genetives me and hastino to the corresponding accusatives. Sucking of blood being what is expected of the pisacas, the eaters of ray flesh (cf. AV. 5.29.9. kravyadam agne rudhiram pisacam), against whom the whole hymn is directed, the verse may be translated : (with these emendations) "Those who suck my blood as mosquitoes that of the elephant; them I consider wretched, as, among the people, those who have few cattle".

AVARJUSINAM

Tur anam aturanam visam avarjustnam;
samaitu visvato bhago antarhastam krtam mama. 7.50.52.2.

Tvam no Vayav esam apurvayah somanam
prathamah pitim arhasi sutanam pitim arhasi: uto
vihunmati nam visam vavarjustnam; visva it te
dhenavoduhra asiram ghrtam duhrata asiram . RV. 1.134.6.

Previous Scholars: Doyutakriyam

aparityajanti - nam,-----Sayana on AV. "ob reich sie sind oder nicht, die Leute helf kein Widerstand; "---Grill. "Of the quick, of the slow, of the people that cannot avoid it(?), let the fortune come together from all sides. my winnings in hand".----- Whitney. "The meaning of avarjusinam in b is extremely problematical; the translators "Wehrloss" etc. Comparision with visam vavarjusinam, RV. 1.134.6, and the irregularity of the unreduplicated form, make the reading very suspicious; Ppp. has instead devayatin...."----ibid, notes. Grassmann and the RV translators in general consider vavarjusinam as containing vrj- 'to spread', thus meaning 'those who have spread the Kusa grass'.

The meaning given to vararjusinam in RV. may suit the context quite well, but visam vavarjusinam and visam avarjusinam are so much alike that one cannot help thinking that they probably express the same idiom and contain essentially the same words. Both vavarju- sinam (:vrj'to spread') and avarjusinam (:vrj'to give up') are irregular, if they are really perfect participles with -vas, the former because there is scarcely another example in Sanskrit of -vas

with the strong stem of the perfect¹, and the latter because of the want of reduplication. The Ppp. reading deva-yati (na)m 'worshipping' the gods' in the corresponding passage seems to be a paraphrase of avarjusinam in the Saunakruja text. For the phrase, cf. RV. 1.36.1.

(visam devayatinam), 1.77.3, 3.6.3, 7.69.3. (devayantir visah). Now, avarjusinam, if containing avas- 'help, protection (of the gods)' and root Jus- 'to enjoy' 'to relish' with suffix-i, would give almost the same idea. The Rig-vedic passage might in that case be considered as containing visam u avarjusinam, which would first become visam vavar -, as in VS. 23.44 sam v astu tanve tava or AV. 6.56.3. Sam vasma² ha asyam. and later on, when the meaning had become obscure with the consequence that

1. Cf. Ved. Gr. S. 491-92; Brugmann, Grundriss, S. 136.

para. 4, "die Wurzeln-silbe erscheint meist in Tiefstufengestalt, regelmässig im Arischen..." "The

latter, loc. cit., notes some exceptions from Gr. and Goth.

vavarjusinam was considered one word, -m would naturally be changed to anusvara. Change of -as to -aris not regular, but there are instances. Cf. anar-vis-.RV. 1.121.7: anas- and Wack. 285 (7). or else, which is more likely, avar- may be a parallel stem with avas-, just as annar-: annas- (Pan. 8.2.20.), usar-: usas-, udhar-: udhan-udhas-; ahar-;ahan; ratharyati; ratha-, vadhar-: vadha-, vanar- in vanargu-, vanarsad-: vana-, sapasyati-: sap- 'to worship', etc.

Avar- in avar maha Indra dadrhi srudhi nah susoca hi dyauh ksa na bhisa adrivo ghnan na bhisa adrivahRV. 1.133.4, in the hymn just preceding the one considered above and attributed to the same Paruechepe Rsi, may also be the same word. It has been so far considered an instance of avas- 'downwards', ---- the only instance of its ending in r. But its identification with avas- gives a much better meaning, when dadrhi (which has been tabulated by Grassmann under dar-, dir- 'to burst' 'to split up' with a query) at the same time, considered a form of the root dr- 'to take notice of' 'to regard', which would be quite regular: "Take notice of our great cordial (Grassmann, SV, avas-, meaning () , 0 Indra, (and) listen to us: for the heaven has burnt

like the earth (?) for fear, for fear of heat,
O you carrying stone ... " If that be the
true meaning the explanation of the present
accentuation lies in the confusion of dadhi as
above noticed.

ASVAKSABHA-

Isira yosa yuvatir damuna ratri devasya
Savitur Bhagasya; asvaksabha suhava sambhrtasrir
a paprau dyavaprthivi mahitva. 19.49.1.

Previous Scholars: Asuni asuni svavisaye
sighra-Pravrttini aksani caksuradindriyani abhibhavati
tiraskarotiti asvaksabha, caksuradiniradhike ti
yavat. ... yad va asvasy budhnam purusasya mayum
ity Uttaratra vaksyamana- tvad ayam arthah: asvan
ksapayati ksapayati ti asvaksa, asvaksa bha diptir
yasyah sa. --- Sayana. "The lively woman, household
maiden, might, of god Savitar, of Bhaga, all-expanded,
of easy invocation, of assembled fortune (?-cn),
hath filled heaven-and-earth with greatness".
--- Whitney. " In c, all the mss., with the comm.
and SPP., read acvaksabha (acvaoksabha), which, as
being unintelligible, our edition emends at a venture
to vicva-vyacas, and the translation follows the

latter, for lack of anything better Ppp.reads
acvaksara. " --- Ibid, notes.

The correct reading may probably be
asvaksubha 'restless or swift like a horse': ksubh-,
'to put in motion' 'make restless', cf. ksubha
(Grassmann, "ksubh, f., schnelle Bewegung") in EVA 5.41.
13, vida cin nu mahanto ye va eva bravano dasma varyam
dadhanah: vayas cana subhva a'vanyanti ksubha martam
anuyatam vadhasnaih. If this be the true reading
and meaning, it would lend the idea of swiftness
to the verbs a papsan in d, and ati aruhat in 2 a

ASAMSUKTAGILEBHYAH

Rudrasai'labakarebhyo'samsuktagilebhyah:
idam mahasyebhyah svabhyo akaram namah. 11.2.30.

Previous Scholars: 'To Rudras' howl making,
unhymned-swallowing (?). greatmouthed dogs I have
said this homage"----- Whitney, who notes, "The
obscure asamsuktagila (Ppp.-Girebhyas) is para-
phrased by the comm. with asamicinam acobhamana-
vacanam grnatti bhasante. How asamsukta should
come to mean 'unmasticated' as given in the Pet.Lexx.
does not appear. The Translation given above
conjectures 'not having a hymn with it'".

"Aux hurleurs de Rudra, qui devorent ceux qui n'ont point d'hymnes a leur chanter-----"---
Henry, who remarks in the commentary, "Je lis asukta "depourvu d'hymnes", le sens implicite etant: "par consequent, ils ne nous devorent pas, nous qui avons un hymne a te chanter".

The correct reading appears to be asamsutta- gilebhyah 'swallowing what is not properly cooked (or not cooked at all)';
sutta-.part participle of svad (alternations with sud, cf.suda 'cook' and Wack.i.S20 & S79 b) 'to make tasteful''to cook', formed in the same way as nutta-; nud-, vitta-: vid-, satta-: sad, etc. The mistake may be due to one of the following reasons: (i) tt () and kt () are very easily confused: ⁽ⁱⁱ⁾ kt tt in Pali Prak. and the vernaculars, this being known to the reader or writer, a mistaken attempt to re-Sanskritise it is conceivable; and (iii) sukta- being in much more general use than sutta, an emendation of the latter, if it is not understood, to the former is also conceivable. It will be seen that 'uncooked-swallowing' is a much happier epithet for dogs than any other

that could come from asamsukta--.

AHARJATA-

Sam vo gosthena susada sam rayya sam
subhutyā: aharjatasya yan nama tena vah sam
srjamasī. 3.14.1.

A tva ertatv Aryama pusa Brhaspatih:
ahar-jatasya zan nama tena tva ti ertamasī. 5.28.12.

Previous Scholars: Ahany ahani jayata
ity aharjatah pranivisesah, tasy yan nama aharjata
iti tena nama. -- sayana on 3. 14.1.

Whitney renders aharjatasya yan nama in both
the places with 'with that which is the name of
the dayborn one' and comments (under 3.14.1.),
"The obscure third pada is found again below
as V.28.12.c; it is altogether diversely
rendered (conjecturally) by the translators
(Weber, "with the blessing of favourable birth";
Ludwig, "with all that which one calls day-born";
Grill, "with whatever a day of luck brings
forth"); R. suggests "with all (of good things)
that the day brings, or that is under heaven":
none of these suits the other occurrence". ".....'
auspicious' comes very near its sense'. Its

opposite is anahar-gata, sankh.sr.XIV,51,2-5 'born on an unlucky day' - papa-naksatre gatah, kaus.46,26 and elsewhere.....Either it is 'born on a good (punya) day' or 'born by day in distinction from night' (cf. naktamgata I.23.1.) 'with the name' might mean 'with kind or species', cf. V,4.8."----- Bloomfield p.351.

It seems that a- harjata- here probably refers to the God Bhaga and that there is a pun upon the word, as it also means 'luck'¹ cf.AV. 19.45.9., Bhago ma Bhagena'vatu; 3.16.5. Bhago eva bhagava astu devas tena vayam bhagavantah syama; 14.1.34.sam Bhagena sam Aryamna sam Dhata srjatu

1. Cf. Macdonell, Ved.Myth., p45, "The word bhaga also occurs about twenty times in the RV. with the sense of 'bounty,wealth,fortune', and the ambiguity is sometimes played upon".

varcassa ,etc., Bhaga is frequently mentioned together with Aryaman , Pusan, Brhaspati etc., (cf. AV 3.20.3., 6.4.2, 6.74.1., 14.1.50 etc.) and might naturally be expected in 5.28.12. as well as in 3.14.1. (the latter immediately followed by, sam vah srjatv Aryama sam Pusa sam Brhaspatih; sam Indro yo Dhanarjayah.....). In RV, 1.123.5. Usas is called sister of Bhaga, which suggests that the latter was a morning deity. probably a particular aspect of the sun . AV.3.16.(-RV.7. 41.), devoted to Bhaga, is composed as if to be chanted in the morning. This supports the above contention and makes it plausible that pratar-jitam in V.2, which is generally translated as 'early -rising' and which Sayana (on RV.) takes as two separate words, is probably a corruption

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1. Cf. Ved. Myth, p. 141. "In the aggregate sense they (ie. the Adityas) are the gods of celestial light, without representing any particular manifestation of that light, such as sun, moon, stars, or dawn". and p. 145, "Dawn is Bhaga's sister (1.123). Bhaga's eye is adored with rays (1.136.), and hymns rise up to Visnu as on Bhaga's path (3.54¹⁴). Yaska describes Bhaga as presiding over the forenoon (Nir.12.13)".

of pratarjatam 'born in the morning', essentially the same as our aharjata--.

ANDIKA-

Esa yajnanam vitato bahistho vistarin- am paktva
divam a vivesa: andikam kumudam samtanoti bisam
salukam saphako mulali: etas tva dhara upa yantu
sarvah svarge loke madhumat pin-vamana upa tva
tisthantu puskarinthe samantam 4.3.4.5.

Na'sya ksetre puskarini na'ndikam jayate bisam:
yasmin rastre nirukhyate brahmapada oitya 5.17.16.

Previous Scholars: "This extended, is of
sacrifices the best carrier; having cooked the
vistarin, one has entered the sky; the bulb-bearing
lotus spreads (sam-tan), the bisa caluka, caphaka, mulali:
let all the streams (dhara) come unto the swelling honey-
edly in the heavenly (svarga) world; let complete
(Samanta) lotus-ponds approach thee." ----Whitney (4.34.5).
" Not in his field is a lotus-pond, the bulb (? bisa)
of the bulb-bearing lotus is not produced
(jan) , in whose etc. etc. " ---- ibid. (5. 1716).

Under 4.34.5. he notes, The mss.(with the exception, doubtless accidental, of our P.K.) all read ba-histhas at end of a , and this SPP.ret - ains, while our text makes the obviously called-for emendation to vah-. The things mentioned in c,d appear to be edible parts of water-lilies; the bulbous roots, leaf.stems, and radical fibres, which in some species, as the *Nymphaea esculenta*, are savory, and which are eaten somewhat like asparagus...
...The kumuda is the *N. esculenta* (kairava, comm.); and the comm. explains bisa (he reads visa) as the root-bulb of the padma (*Nelumbium speciosum*) cf. Lanman, JAOS. XIX. 2d half. p. 151f., saluka as that of utpala (a *Nymphaea*), caphaka as a hoof-capha shaped water-plant, and mulali as - mrnali.. Caphaka occurs also at Ap Cs. 1.x. 14. 14. where it seems to signify an edible plant or fruit, perhaps a water-nut".

Of the six names given in 4.34.5.c.d. the meanings of these are definitely known: kumuda-is the water lily, saluka is its root, and mulali-is the root of the lotus (Pali has exactly the same form) , of which the latter two are edible. Bisa, in later literature, is often confused with mrnala-(mulali-); it is, however,

distinct from the latter (cf. mrnalam ca bisanvitam,
charaka ,cikitsa.11,78; bisani ca mrnalam ca.....
ibid v 82; bisa-mrnala-kasenika-srngat-taka.....,

Susruta, sutra.Ch.21.) and must originally have
meant the stem of plants like water-lily, lotus etc.,
The water-lily grows a bulbous (egg-shaped) container
of seeds and the lotus, one which looks like a
horse's hoof with a circular flat top gradually
tapering downwards till it joins the stem; both of
these are edible (ie. only the seeds). The former¹
may be the andika- and the latter the saphaka-².

The three pairs of words in the above verse stands
in such a way that one in each pair seems to be the
subject of sam tanoti and the other its object, thus:
"The water-lily spreads the 'egg-like' (at the top),
the (lily)-stem---- the lily-root, (down) (and) the
lotus-root- the 'hoof-like' (at the top)". This would
imply emendation of Saphako to-kam. A similar

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1. It is interesting to note that it is called bhet in Bengali, while what is known as 'egg-fruit' in English is called Bhata in Hindi.
 2. Sapaka in Ap.Srsu. 9.14.14. krsnajinam daksina kuto-va karno va gardabho harino va harinapraka va syamaka-patro va saphako ve'ti vijayate, is explained by the commentator as a 'deer that has lost a hoof' and Caland follows him in his translation.

emendation seems to be required also for
vitato and vahistho (as emended by Wh) in a , which
would then agree with vistarinam and thus leave
esah free to be the subject of paktva and a vivesa.

AYAVANA -

Srug darvir neksanam ayavanam dronaḥkalasah
kumbhyo vayavyani patrani 'yam eva krsnajinam
9.6.17.

Iyam eva prthivi kumbhi bhavati radhyamanas-
yau 'danasya dyaur apidhanam. 11.3.11.....
brhad ayavanam rathantaram darvih. v.16.

Sarvant samago abhijitya lokan yavantah
Kamah sam atitrpas tan: vi gahetham ayavanamca
darvir ekasmin patre adhy uddharayai 'nam. 12.3.36.

Previous Scholars: Sayana, on 11.3.16,
explains ayavanam as udake praksiptanam
misranasadhanam kastham. Similar is his explana-
tion of niksana- in RV. 1.162.13, which BR. rightly
identify with neksana¹ - in AV. 9.6.17. given
above, but to which they give the meaning
'spit' as containing the root niks 'to pierce'.

For alternance of c and e , cf. Snehitis RV. 8.85.13:

1. Snihitim SV: in the corresponding passage and else-
where in RV. For lengthening of the root-vowel in
niksana, see under ADRUKSNA.

~~root niksana~~ ~~to~~ ~~separate~~

To my thinking both neksana-(or m ksana-) and ayavana-mean 'a strainer', as used in separating broken parts of the Soma plant from the juice, meat from broth, or rice from water; neksana-literally meaning 'perforated' (:root niks- 'to pierce'), and ayavana-, 'separator' (:root yu-to separate'). This contention is based on the following considerations: (1) In RV.1.162.13, yan niksanaṃ mamsapacanya ukhaya ya patrani yusna asecanani: usmanya api-dhana caruṇam ankaḥ sunah pari bhusanty asvam. just after niksanaṃ are mentioned the vessels into which broth is poured out, which would suggest that niksanaṃ may have something to do with clearing the broth of meat. (2) In AV.9.6.1-17. the process of and the materials used in entertaining a guest are compared to those respectively in performing a sacrifice, of which vs. 14-17 relate to the pressing of soma and the cooking of barley or rice. Now, the importance of a stirring stick in the case of the former is not apparent, while if it means a 'spit' it does not apply to either. (3) The Ladle and the strainer as important Indian cooking utensils always go

together as in all the three verses quoted above: no such importance is seen for the stirring stick. Moreover, in 12.3.36. c, d, the ayavana and the ladle are said to be plunged in a vessel in order to take out something; a stirring stick is unlikely to be used for such a purpose.

ASUNGA-

Nir balase 'tah pra prata 'sungah sisuko
yatha: atho ita iva hayano 'pa drahy aviraha.6.14.3.

Previous Scholars: He balasa..... .yatha
yena prakarena asungah asugami susukah etatsamjno
mrgo duram dhavati tadvat gaccho.----- Sayana.

"M.wohl so v.als asuga, N.eines Thieres, vielleicht
eines Vogels..... Möglich ist die Auffassung (in AV.):
wie ein Fullen, das Zum Rosse (asu) läuft.-----BR.

"Fly forth from here, O balasa, as a swift foal
(after the mare). And even, as the reed in every
year, pass away without slaying men".-----Bloomfield.

"Fly forth, O balasa, like a young acunga, "-----Whitney.

In the present reading it is doubtful
whether we have to take asungahor sisukah as the
substantive. If following BR. and Whitney we

take the former as a noun, denoting some bird, And sisukah its adjective, the comparison falls flat, since a young bird can hardly fly. On the other hand, if asumga- is an adjective, the formation causes difficulty. As a rule, when, in a compound word, a nominal stem has a nasal just before the verbal root following it, it is simply the sign of the accusative of that stem. Asu- being an adverb can only have asu in the accusative. The only other apparent exception to this rule is maksum-gama- in maksumgamabhir utibhih R.V.8.22.16.cf.

Wack.2.1.886 (e).n: Ved Gr.8.276 (p.164 .fn.5.)

But maksum-gama- may be explained as meaning 'going to the quick' (in sacrifice)', 'not quickly-going'.

Sisu(ka)- means 'the young of an animal or man' and it often stands for the calf as in RV. 2.34.8. dhenur na sive: the latter may be its meaning also here, its running away (at the approach of man)owing to nervousness), which is the point of comparison, being well-known. In view of this - ta'sungah may be considered a corruption for -ta asrngah, helped by the pronunciation of r as ru in some parts of Southern India, cf. tabhi stupto, srupto, or stuto for bhis trpto in AV.19.4.1d (WH's notes). Asrngah 'hornless' would imply that the calf is very young and would thereby support the

point of comparison.

ASRAVA-

Yatha dyam ca prthivim ca 'ntas
tisthati tejanam ; eva rogam ca 'sravam ca 'ntas tisthatu
munja it.1.2.4.

Ad anga kuvid anga satam ya bhesajani
te: tesam asi tvam utlamam anasravam aroganam
2.3.2. Nicaih khananty asura arusranam idam mahat:
tad asravasya bhesajam tad u rogam aninasat V.3.(of
which c & d are repeated as c & d of vs.4 and 5).

Satam ya bhesajani te sahasram samgatani
ca: srestham asrava-bhesajam vasistham roganasanam. 6.
44.2.

Previous Scholars: Sayana explains asrava- as
mutratisara -(diabetes) in 1.2.4., atisara-timutra -
nadvranadayah (diarrhoea, diabetes, ulcer,
etc.,) in 2.3.2. and raktasrava-(bleeding) in
6.44.2. "Ein Korperschaden,Gebrechen", ----BR.
'Diarrhoea",----Bloomfield and Grill. The latter
remarks (P.80):"2.b. asrava nicht: Fluss,eiternde
Wunde Durchfall (Darila: atisara), Die dreimalige
zusammen stellung mit roga lasst fur letztres.die
Bedeutung: Leibweh (cf. ruj f.) annehmen (so
ist Z, B. ciroroga- cirsakti Kopweh bei Dar."

"Asrava is rendered by the indefinite term 'flux', its specific meaning being uncertain; "----Whitney, under 2.3.2.

It seems to me that the specific meaning 'bleeding' is required in all the above occurrences of asrava. The following are the reasons: (1) AV. 1.2. is about the defiance (v2) and avoidance (v3) of the arrows of the enemy. V4. would fit in with the other verses only if it relates to a wound already made, and its cure; otherwise, as Whitney suggests, it would seem unconnected. See Kans, 14.7. and 12, and Whitney's introduction to the hymn. (2) Hymn 2.3. contains the word arusrana- 'wound-healer' twice, vs. 2 and 5, and appears to be directed only against the healing of wounds and stoppage of bleeding. (3) Roga-, found in every case with asrava-, seems to have a special meaning here, probably a derivative and archaic one "wound", lit. 'breach (in the body)': rñj-'to break'. This would help to clear the obscurity of the second half of the first verse quoted above, showing at the same time its special connection with asrava-, and would also give a point to 6.44.1. The heaven has stopped, the earth has stopped, this whole world has stopped: the erect

sleeping trees have stopped, may this thy wound (ie.its bleeding) stop." And lastly, (4) 6. 44.3. contain the word vatikṛta-nasani- which as shown by Zimmer, Alt. Indisches Leben. p.389, means 'healer of the wound'. Thus all the three hymns in which asrava- is found are solely directed towards the healing of wounds.¹

UTTARADRAU.

Mesa iva vai sam ca vi co rv acyase
yad uttara-drav uparas ca khadatah: sirsna siro
'psasa ' pso arda-yann amsun babhasti haritebhir
asabhih. 6. 49. 2.

Previous Scholars: Sayana, following Kaus. 46.14. considers all the three verses in the hymn as addressed to Agni by the pupil on the occasion of his preceptor's cremation. His reading is slightly different, having ucyase (uc samavaye) for acyase in a, aparah for aparah in b and bibhasti (bhaksayati) in d . He explains uttaradrau either as uparyavasthita- katha-yukte dahya- sarire or utkrstataradrume mahavrksabhuyisthe vane and supplies Agnih as subject of babhasti in d .

1. Vatikṛta- is found again at 6.109.3. together with kṣipta-(brouised)wh.) and atividha-('pierced'), and vatikara- at 9.8.(13).20 together with visalpa-, vidrddha and alaji-, all referring to an abscess or boil of some kind.

"wie ein beutel blasbalg ziehst du Zusammen weit dann auseinander dich, wenn der oben laufende uttara- drah? stein und untere freszen, drangend kopf an kopf, wange an wange frisst er die stangel mit grunem maul ". -----Ludwig. p.432. "Like a ram, thou art bent together and wide apart, when in the upper wood the upper and the lower stone devour; exciting (ard) head with head, breast (apsas) with breast, he gnaws the Soma-stalks with green mouths". ----- Whitney.

The verse is one of three forming a hymn, which seems to have been originally unconnected (see Whitney, introduction to the hymn). As it stands it hardly gives any connected sense, and the text (given by Wh. in the notes) as found in Ppp.,KS.,or Ap.Sr. is still worse. The correct reading seems to be:
mesa iva vai sam ca vi co 'rv acyase yad
uttara dvav uparas ca khadathah :

FOOTNOTE CONTINUED.

Zimmer identifies vata- with Germ. 'Wunde'. It seems to contain a root van- 'to cut' which is probably to be traced also in van; vana- 'wood'. vamsa- 'bamboo' (cf. vrksa- 'tree'; vrasc- 'to cut'), vasi- 'axe' etc. If this is identical with van- 'to like' 'to enjoy', the development of meaning may be traced thus: 'to cut' 'to divide' 'to share' 'to enjoy'.

sirsa siro psasa'pso ardayann amsun babhatsi
harite- bhir asabhih. "Like a ram, thou art bent
together and wide apart, when, O upper stone,
thou and the lower one, the two, devour, pressing
head with head, breast with breast, thou gnawest
the Soma-stalks with green mouths".

As Whitney also has suggested alternatively,
the action of the stones here is compared to that
of the rams, butting and drawing back, in a ram-
fight, a favourite pastime even now in India.
The corruption would be explained by a graphic
confusion in the change from dva- () to dra-
(), followed by an emendation of Khadathah to
-tah, and a metathesis in babhatsi to -sti, the
former being the second person singular present
of root bhas-, viz., babhas-si (for change of
s to t, cf. Wack. 1.153).

Similar must be the case with babhasti in v.1.
of the same hymn, nahi te Agne tanvah kruram
anamsa martyah: kapi babhasti tejanam svam jarayu
gaur iva; which Whitney translates, "Surely no
mortal, O Agni, hath attained the cruelty of thy self
(tanu). The ape gnaws (bhas) the shaft (tejana),
as a cow her own after-birth". Here the second
half verse, as it stands, presents no traceable

connection with the first, and as nothing is known about the ape's gnawing a shaft, the comparison is obscure. But an emendation of babhasti to -tsi and tejanam to tejnam not only brings out a good sense, but also supports Kausikas' injunction: "The tawny one, thou gnawest thine own man (i.e. worshipper, namely, my preceptor), like a cow her after-birth-" For Kapi-in the sense of 'tawny'. cf. Abhidhana-Rajendra, sv. Kavi, and also Kapila- and kapisa-.

RDANTU

Indra jahi pumamsam yajudhanam uta striyam may-
aya sasadanam: vigrivaso muradeva rdantu ma te drsant
suryam uccerantam. 8.4.24. RV. 7.104.24.

Previous scholars: Rdantu- nasyantu,
sasadanam - himsantim----- sayana, RV. and AV.
BR., followed by Grassmann, consider it a form
of Jād and give the meaning 'inBewegung (der Theite)
gerathen, Zerstioben, sich auflösen'. "O Indra,
frappe le sorcier male et la femelle qui s'enor-
guillet de sa magic: que le demons au col tors
soient aneantis: qu'ila ne voient pas le soleil se
lever".--Henry "O Indra, smite the man sorcerer, likewise
the woman who is prevailling with magic (Maya); let

the neckless false-worshippers vanish (rd); let them not see the sun moving upwards".----

Whitney, with the remark, "The obscure rdantu is glossed by the comm. with naoyantu".

Besides here the root rd is found in the following typical instances: (a) ardra- RV. 1.116.4, 2.13.6. AV. 1.32.8. and in the compounds danu- AV.16.3.4., vs. 18.45. pavī- AV. 16.3.4. pavitra- AV 9.6.27., hasta- AV-12-3-13--(b) rdu- in rdudara, epithet of Rudra RV. 2.33.5. of Mitra, Varunna, and the Adityas Ib.3.54.10, of Soma Ib. 8.48.10., and rdupe(p.rdu pe) and rduvrdha (p.rdu vrdha) RV.8.77.11; (c) ardan dhanvani RV. 4.17.2. (d) katam ardati AV.12.4. 3, (e) ardati, ('to pray', ardana'prayer', later Sans.: (f) prardayo nicer apasah samudram RV.6.17.12.; (g) udadhim ardaya AV.4.15.6.----ardayati Ib.V.11. (h) parancam susmam ardaya AV.6.65.1., (i) vātram arday- RV. 1.187.1.10.142.2. Ayum, Kutsam, Atithigvam - - 1.53.2. vi parirapah--- 2.23.14.; (j) sirsa siro psasa pso ardayan AV. 6.49.2. and later Sans.

Outside Sanskrit it is found in the Gr.verb 'to sprinkle, to water' and in the derivatives 'water for sprinkling', 'vase of water'; also in Av. ar dvi 'goddess of the waters.-----

--Boissacq, Greek Dictionary, sv. -

All facts considered, the original meaning appears to be , (f)' to be or make wet or watery', from which, through association of ideas, must have developed the following meanings: (2), from the impression of running water or rainfall, (1) 'to glide', (ii) 'to fall'; (3), from moistening one's heart through prayer, 'to pray, to ask for'; (4), in the causatives, (i) to make something, such as water, glide, (ii) 'to make fall', 'to send down rain', etc., (iii) 'to make an enemy fall', i.e. to defeat or kill; (5), for 4 (iii) 'to press or oppress'¹.

1. Prof. Sieg thinks these are probably two different roots, (1) rd- 'to water' contained in the Gr. and Av. instances, in arda-, and probably in rdu-, and (2) rd- 'to fall' contained in the other instances. But considering the relationship of dru- 'to melt', and dru- 'to glide', 8to run fast', of gal- 'to melt' and gal -to slip or fall', H. girna 'to fall', and of Eng. verbs drip and drop, it seems not unlikely that they are one and the same root in different stages of development of meanings. Walde, sv. erd- , (zer) fliessen, Fenchtigkeit", also connects ardati, rdati 'flows etc.' ardayati 'kills etc'. ardra 'wet', rduh- 'moisture' and Av. ardvi- although he separates Gr. etc., from this group.

We shall now see how these meanings fit in with the above typical instances.

To begin with, (a) ardra not only means 'wet' (i.e.) soaked with water) as in Rv. 2.13.6. yo bhojanam ca dayase ca vardhanam ardra a suskam madhumad dudohitra, but also 'watery' (i.e. composed wholly of water) as in Rv. 1.116. 4. tisrah ksapas trir aha 'tivrajabhir Nasatya Bhujyum uhathuh patangaih: samudrasya dhanvam ardrasya pare tribhi rathaih sataped. bhih salasvaih, and in ardradanu- 'having watery drops', cf. VS. 18.15. samudro 'si nabhasvan ardradanuh.

(b) Yaska, Nir. 6.8. equates rdudara- with mrdudara- and is followed by Sayana and Br., the latter giving the meaning 'mild, sanft, gnadig'. Following the traditional accentuation Grassmann splits up the word into rdu dara (suggested) also by B.R.); the pada text does not divide it. I think, as does also Grassmann, that an element rdu- (which has nothing to do with mrdu-) is to be seen in the three words rdudara-, rdupe, and rduvrdha. Rdudara- probably has the same meaning as vapodara- in Rv. 8.17. 8. tuvigrivo vapodarah subahur andhaso made: Indro vrtrani jighnate, which does not appear to mean 'obese' as taken by Grassmann, but rather 'one having fat

(here a special variety of it, namely, Chee) in his stomach' (like vajajathara, -epithet of gharma-, 5.19.4.); cf. the epithets, ghrtannau RV. 6.67.8. ghrtasuti 1.136.1., 2.41.6. and ghrtayoni 5.62.2 of Mitra-Varuna, ghrtasuti 6.69.6. of Indra-Vishnu, and ghrtasri 10.65.2. ghrtasnu-9.38.5. of Soma. Compare also vapavant-, epithet of Agni R.V.6.1.3. with Ghrtavantam yonim of Agni R.V.10.91.4. Thus rdu- vapa- or ghrtas- (:rd with meaning 2.1.), and the second element is udara, not dara.

This meaning of rdu- suits also RV.8. 77.11. tuviksam te sukrtam sumayam dhanuh sadhur bundo hiranyayah: ubha te bahu ranya susamskrta rdupe cid rduvrdha, of which the fourth pada seems to have presented a difficulty ever since the time of Yaska. Sayana simply quotes Yaska, Nir. 6.8., esa nirukte ekam api padam vihaya Yaskena vyakhyata, tad eva likyate. Tuviksam bahu-viksepan mahaviksepan te sukrtam sumayam susukham dhanuh sadhayita te bundo hiranyayah: ubha te bahu ranyau ramanityau sangranyau va'rdupe ardana-patinau marmany ardanavedhinau va. How the form Rdupe (not, however, considered a pragrahya in the pada) can qualify, as an adjective, a masculine noun bahu does not appear. BR. and Grassmann take it to mean 'biene oder ein anderes

sussigkeit suchendes Thier; f. but even then the force of cid 'even' is lost and we have to assume it here as equivalent to iva. It is probably the locative singular of rdupa-, 'in the sucking of butter', used in a verbal sense like avaghrah (avaghranam 'smelling') in Ap. Sr. 8.16.3.12.; 13.17.9.; 15.11.14.

The adj. susamskrta-'well-polished' seems also to imply the rubbing of Indra's arms with Ghee (or some other oily substance), which would afterwards shine and thus give out all the more the gloss due to it (rduvrth-). Thus we may translate: "Many-killing, well-made, well finished is thy bow, magnificent, golden is (thy) arrow: both thy arms are fit for the fight (ranga- rana- 'fight'), well-polished, which, even in sucking butter, are butter-increas-ing".

(c) Ardan dhanvahi in R.V.4.17.2. tava tviso janiman rejata dyaur ejad bhumir bhiyasa svasya manyoh: rgha-yanta subhvan parvatasa ardan dhanvani sarayanta apah, probably means 'the drylands became wet' (1) , cf. the contrast between the wet sea and

1. Prof. Sieg thinks that here too, as in (d) the root rd -means 'to fall', the imagery, according to him, being that the mountains dropped down stones onto the dry land and water below, and made the latter move. He, together with several other authorities, considers that the passage refers to the violent movements on the earth's surface during a volcanic eruption or earthquake. This, however, is not sufficiently clear from the context, which seems rather to indulge in a glorification of Indra by stating

the dry land in RV.1.116.4. quoted above, and
Dhanvant srotah krmute ib.1.95.10. a or ire 'va
dhanvan ni jajasa te visam AV.5.13.1.

(d) Katam ardati in AV.12.4.3. Kutaya
'sya sam siryante slonaya katam ardati : bandaya dhyante
grhah kanaya diyate svam, definitely means
'falls into a pit'.

(e) Ardait in the sense of 'requesting,
praying (3)' is found only in classical Sanskrit
as in Raghuvamsha 5.17.....nirgalitambugarbham
saradghanam na 'rdati catako 'pi.

(f) In the instance quoted above it means
'thou madest (the waters) glide forward (4.1.)'

(g) In the AV. instances quoted above
it means 'send down (the cloud) (4.11) ?

(h) Ava manyur ava 'yata 'va bahu
manoyuja: parasara tvam tesam paramecam susmam ardaya
'dha no rayim a krdhi, AV. 6.65.1. is translated
by Whitney "Down (ava) be the fury, down the drawn
arrow, down the mind-yoked arms. O demolisher

1. CONTINUED

that fixed states of things alter when he is angry, cf. in
particular v.13. Another objection is that the construction
of the verse is such as to imply that dhanvani and apah
are as much subject to the verbs attached to them as
dyauh, bhumi and parvatasah to those attached to them

(panacara), do thou vex (ard) away the vehemence (cusma) of them ; then get us wealth: I think d rather means, 'do thou make their vehemence fall far away (h.11)'.
 (1) In the defeating or killing of enemies the idea of making them fall (h.111) is prominent.

(j) sirsna siro 'psasa ' pso ardayan amsun babhasti hantebhir asabhih, 6.49.2. Whitney has 'exciting (ard) head with head, breast (apsas) with breast, etc.' It rather means 'pressing (5) head with head, etc. Ardati in this sense is common in later sanskrit.

Edantu in the verse under discussion appears to contain the root -aorist stem and to mean 'fall' (2.ii). Accordingly our verse may be translated : "O Indra, slay the male sorcerer and the female, shining forth with magic; let the root-devotees fall neckless (on the ground); may they not see the rising sun".

1. The meaning 'to shine forth, to become prominent', given by Grassmann as the first meaning of sad- seems to suit all the Rigvedic occurrences. Muradeva are those who are devoted to the roots, as means of sorcery, as the rsis to the Gods. It does not necessarily imply literally worshipping the roots, but simply expecting everything through their help, as others do through that of the Gods. For Fuller discussion, see sv. below.

ERU-

Udapruto Marutas ta iyarta vrstir ya visva
nivatas prnati: ejati glaha kanye 'va tunne 'rum
tundana patye 'va jaya. 6.22.3.- T.S.3.1.11, with
variants:.....Marūtas.....vrstim ye visve
maruto junanti: krosati garda.....perum tunjana.....

V.1.: Ppp., with the majority of SPP's
authorities and some of Wh's (P.W.) read udaplutas.
One of Wh's (W) mss., three of SPP's. and
apparently also the commentators text have galha
for glaha.-----See Wh's notes.

Pada:.....tan.....yah visvah.....patya i

Previous Scholars: Sayana on AV: He Marutah
uda prutah udakasya prerakan tan meghan iyarta
prerayata.....ya yadiya yesam meghanam sambandhini
vrstih visva visvani vrihiyavadina nivatah nimnagamin-
ir nadis ca prnati purayati;..... gahlayati
kutsayati bhitim utpedayatiti gahla stanayitmurupa
madhyamika vak;.....yatha tunna daridryadibhih
pidita kanya matapitradin kampeyati tadvat.....
erum gantaram megham prapya tunjana abhasamana
dhvananti....patya sahita jayeva...."The comment-
ary on the T.S. is essentially the same except
for slight modifications required by the text

Pischel, Ved.Stud. I.81-85, has a long discussion on this verse, and after trying to show, ----
ta - tam: garda- synonymous with glaha-, both adj.
meaning 'lascivious'; peru- pi and eru- ir,
both synonymous, meaning 'penis', and tunjona
or tundana, passive----- he translates: "O
ihr Maruts, im Wasser schwimmend, sendet solchen
Regen herab, dass er alle Thaler Anfülle. Er möge
herabstürzen wie ein geiles Mädchen (sich heftig
bewegt), wenn sie gebraucht wird (tunna), wie eine
Frau, wenn ihr von dem Mann die penis eingestossen
wird ." Whitney renders, - "Water- swimming are
the Maruts; send ye that rain which shall fill all
the hollows; the glaha shall bestir itself, like
a girl that is thrust, thrusting the eru, like wife
with husband, " and remarks, "The text of this verse
is hopelessly corrupt, and all attempts to make
connected sense of the second half must apparently
be (like that of Pischel in Ved Stud.1.81.ff.)
forced and unsuccessful". See his elaborate notes.

It seems necessary first of all to try
to reconstruct the original text and to find out the
value, grammatical or otherwise, of the obscure words
Udapruto Marutas of T.S. may be accepted, the first

qualifying nivatas and the second being a vocative. Ta. stands for tah, qualifying nivatas, the amunasika standing merely to present a hiatus, cf. aminanta evaih RV. 1.79. 2. ksa nabhisa adrivah ib.1.133.6. striyah satis ta (p.ta) u me pumsa ahuh ib. 1.164. 16. etc., and Wack. 1. 267. 7. The b of T.S. is simply a substitution, due to reminiscence, of b of R.v.5.58.3. Glaha is a simplification to a better known word of galha (see v.1.above), which msu have come out of galda, a variant of garda, through a confusion of d () and h () c.f.hasyan ahasyan in some mss. for dasyan ada+syam AV. 6.71.3. (in Wh's collation book), ahuta, variant of ad uta AV. 19.2.5. (Wh's notes) etc. Eru- In AV. must be a corruption for peru, occasioned through a confusion of e () and p (), c.f. v.1.to Parisistas of the AV., XLVIII.116, where mss.

A.E.T.V. read pelava for ailava; ch. 8.

AV.8.8.3. Kresati in TS. is due to a remembrance of Nigh.1.11, where galda is considered a synonym of Vak-. Patyeva is for patya iva patye iva, an instance of double sandhi, cf. vandaneva for vandanah iva Av. 7.115.2, Krttyeti for Krtye iti 10.1.15, valeva for vatah iva, ucchisai-sam for ucchisah esam (as shown by meter) Av. 10.1.17. etc. Jayeva patye is a favourite vedic

expression , here inverted for the sake of meter, cf. jayeva patye tanvam riricyam R.v. 10. 10. 7. which contains the same idea as here, and also RV. 1.124.7, 10.71.4. Or probably va is to be read here instead of iva as in a number of instances in the RV., cf. Grassmann , Wort., sv. iva. Tunjana as read by the commentator and the TS. will be found a better reading than tun-dana.

Thus the reconstructed text would be (in pada patha) udaprutah Marutah tah iyarta vrstih yah visvah nivatah prnati: ejati galda kanya iva tunna perum tunjana patye iva jaya.

We have now to find out the meaning of galda and peru. Kesavasvamin, a very careful and well-read lexicographer (see Introduction to Kalpadrukosa, GOS.XLII, vol I p XXXVIII f), gives the meaning 'stream or current' to garda: garda stri dravadharayam dhamanisu ca vaci na. The other two meanings, viz, 'veins' and 'speech' must have come out of a metaphorical use of the word, ----- 'veins and 'speech considered as streams. This is apparently supported by the Nighanta, which, besides counting galda- among the homonymous words at 4.3., has at 1.11: slokah dhara..... dhamani

nalih..... galda sarah suparni bekure 'ti
saptapenceasad vannamani. Even a cursory
glance at the Nighantu will suffice to show
that the words given there as 'names' of a certain
thing are not to be taken literally as synonyms.
They are in almost every case a motley collection
of synonyms as well as of words adjectively or
metaphorically used in reference to the object
in question. The same must be the case here,
as the selected words given above will show.

Nir.1.6.24 has, "galda dhamanayo bhavanti galanam
asu dhiyate: a tva visantv indava a galda dhamaninam'
(found in M.S.R., elsewhere with variants: see Ved.
Concord); nanavibhakty ete bhavatah, agalana
dhamaninam ity atra 'rthah". As a matter of fact,
the meaning 'stream' is what is required here, 'let
the drops (of Soma) enter thee, enter the streams
of thy veins'. The other known occurrence of the
word is in RV' 8.1.20.- sv. 1.4.1.2.5; ma (a,sv.)
tva somasya galdaya sada yacann aham gira (jya,sv.):
bhurnim mrgam na savanesu cukrudham ka isanam
na yacisat. "May I not , asking always (for something)
with streams of Soma, (and) with prayer, anger thee in
the libations, like a (wild) beast; who would
not beg of the lord?" cf. somasya dhara Rv.9.80.1.

and may other instances where dhara stands for the stream of soma, Grassmann, Wort., s.v. dhara. The above two will, I think, explain why the Nigh. grouped dhamani and galda among the names of speech. H. Gad f 'impur liquor from an indigo vat', Beng. gad 'foamy dirt on the surface of a liquid, such as treacles' are probably the same word as galda-, the meaning having conceivably been transferred from the foamy surface of a stream, when full.

Peru- appears to be only a bye-form of a pera- or pela 'testicles'. For alternates of a and u , see above under AKSU. As a matter of fact Vj.178.126 has pheluka, astriyo muskakasan-dah pheluko vrsano 'ndukah. Here it stands for the female generating organ.of.muska'testicles' used in the same sense, amusya adhi muskayoh AV. 6.138.5., arayan asya muskabhyam bhamsase 'pa hanmasi 8.6.5. Transference of meaning from testicles' to the 'generating organ' is also found in Hindu ar, Beng. 'penis' anda 'testicles'. For use of singular instead of dual,cf.urum in AV. 14.2.39. a roho 'rum upa dhatsva hastam etc. Kantsavya Nighantu, Parisista of the AV. p.315.124,

has paramgativilike (v.l., tilike, purengativ-
ilike, paramgati) iti striprajananasya, which,
as it stands, does not give any sense. As this
Nigh. professes to be particularly attached
to the Av., we may expect to find these words
in the latter. The correct reading may probably
be perv- anga- tauvilika iti etc., Peru found
here, referring to the female organ (striprajanana-),
angena in eva te sepaḥ sahasa 'yam arko 'ngena '
'ngam samsamakam krnotu 6.72.1, and tauvilika-
in tauvilike 've 'laya 'va 'yam ailaba ailayit
6.16.3, whose meaning is not certain but may
possibly be the same.

Thus we may translate: "O Maruts, impel
those hollows (viz., rivers, lakes, etc.), over-
flowing with water, all of which the rain fills
up: may the current heave like a maiden, struck,
(or) a wife offering (lit., thrusting forth)
her member for the husband".

The comparison is between the undul-
ation of water, stirred by wind, and the rising
and falling of the breast of a girl, sobbing when
she is beaten, or of a wife, due to agitation in
coitus. For tunna, cf. gravna tunno abhistutah pavitrām
soma gacchasi Rv. 9.67.17., and for tunjana, cf. atha

*bhara syena-bhrta prayamsi rayim tunjano abhi
vajam ersa RV. 9.87.6. For a similar idea
as in d , cf. RV.5.61.3., 10.10.8, 10.86.6., etc.

KAKUTSALA-

Asau ha iha te manah kakutsalam iva
jamayah: abhy enam bhuma urnuhi. 18.4.66.

Previous Scholars: The commentator
reads Kakutsthala -, explaining it either as the
head or the part of body just below the neck.
"Dieser N. du hast deinem geist gelassen
kakutsalam ? Kutsalam es ist um eine silbe
Zuvil; jamayah kann nicht richtig sein, wenn
es von jami stammen soll. Vielleicht ist es
jamayah als erdegebildeter den in haupte wandel-
nden kakut-sala, bedeck ihn rings, o erde. "-----
Ludwig, p.492. "Thou yonder, ho! hither thy mind;
as sisters (jami) a kakutsala, do thou cover him,
O earth"-----Whitney. "The translation
implies the evidently necessary emendation
to asau in a; both editions give asau because
this is read by all mss. The comm. understands
the word as vocative..... The Pet. Lexx.conjecture
kakutsala to be a pet word for a little child."-----
1b.notes

The correct reading seems to be kakutsthala- as read by the commentator, the th having dropped by manuscript corruption. Such dropping of the last of the three consonants coming together is found elsewhere, of. for instance, arsa- for arsyā- at 4.4.5. and kramasvarsa for -rsya at v.5., ksinkah for kavi- in two of Wh's mss. at 8.3.7., dhuksa for -ksva in several mss. at 10.9.13d., budhnat for dhnyat in three of Wh's at 4.1.5. etc., Kakut-, usually 'the hump of a bull', also signifies any raised place or prominence, and in kakutsltrala- it may stand for 'the buttocks of a woman', as it certainly does in kakudmati- 'waist, lit. 'having a hump' The difference in accent is undoubtedly due to the unintelligibility of the word. This meaning would give a point to the comparison suggesting a complete and careful covering of the bone-relics to which they refer: ".....like woman their buttocks, do thou cover him round, O earth".

KANAKNAKA-

Yad agnau surye visam prthiryam osadhisu
yat: kandavisam kanaknakam niraetv aitu te visam 10.4.2

Previous Scholars: The commentary is wanting. BR. consider each of kandavisa and kanaknaka- a different variety of poison. Ludwig, Henry and Whitney do not translate the two words. Bloomfield, who agrees with them in not translating, remarks at p.608 "Kandavisham and kanaknam are it is not even certain that the latter refers to a particular substance: the word may be an adjective qualifying kandavisham. It seems to be an extensive formation from root Kan".

As suggested by Bloomfield, kanaknaka- appears to contain an extensive stem of root kan 'to be bright'. The last -ka is, of course, a diminutive suffix. The a- vowel, instead of i, between the two parts of the reduplicated root is as in cara-cara-, catacala-, ghanaghana-, etc., while its lengthening is prevented by the following conjunct, just as in the case of the i-vowel, cf. Whitney, Sans. Gram. 1002. III f. The syncope in the second part is just like that in panipnat-; pan-. Thus kanaknaka- would mean 'bright' 'glistening', while kandavisa evidently means 'root poison' (:kanda-root', for length of the second vowel cf. sahasramagha-, asvamagha- etc.,) I should think from the first hemistich that the former refers to the poison (of a serpent) that is in the fire or in

the sun, which would, of course, be bright,
while the latter to that on the earth, among the
herbs.

KAMALA-

Yah krnoti mrtavatsam avatokam imam striyam:
tam osadhe tvam nasaya asyah kamalam anjivam.8.6.9

Previous Scholar: The last pada has been
understood variously: asyah kamalam garbhadvara,
anjivam abhi- vyaktimat mlaksanopetam va. ---
Sayana; 'und ihre scheide sei glatt,' -- Ludwig,
p.524; 'l'etre lubrique et glissant qui la
convoite' -- Henry; "Whoever makes this woman
having a dead child (-vatsa) or a miscarriage,
him, O herb, do thou make disappear, lustful
accusative for her, slippery" --- Whitney.

Kamala here appears to be the same word
¹
as samara- in G.Br. 1.2.18, tasya ha snatasya

1. Alternances of s and k, of which the definite
conditions are unknown, are found in a number
of cases. Wack. 1. 201.a, gives the following

Footnote Continued

instances: rasant-'bright': ruc- 'to light'
 sru-'hear': karna-'ear'; sram-'to be tired':
 klam-, klanta-; lopasa-'jackal': lopaka-;
 sr-'to crush' srnati, sirna-: Dhp. krnati kirna' -
 to harm'to kill ! To these may be added: krakasa:
 krakasa-'saw'; yuvasa-: yuvaka- 'young man; and
 suff- sa (etasa, babhlusa etc.) : suff.-ka; sabala-:
 kabara-, Magha.5.19. Halayudha 4.56. 'variegated'; sambara
 Kambala-'a kind of deer'; sambu-'sambuka'snail'
 'rice dust': kambu-, kambuka-, 'conch' 'rice dust'
 (vj.); element sar in sarvana- 'night', sara- sa
 (sa?) ranga- 'variegated(: element kar -in Karvara-,
 karvura-, kalmasa-, 'variegated! Karvari 'night',
 ujjava, unadi.2.123, and sir in silpa 'variegated'
 sirina 'night': kir in kirmira 'variegated', all;
 srai, i.e.kera * (Walde) 'to mix' 'to cook' ? ;
 sarabha: karabha'young elephant' 'camel' ; sarkara:
 karkara 'gravel' ; sala: kala 'resin; Kalpadrukisa
 66.415; srana: kana 'one-eyed' 18.51.279; kantha
 'quilt': snath 'to pierce' (?) ; karudatin 'having
 broken teeth': * sarus-dat, root sr 'to crush'(?);
 sampa'lightning': kamp 'to quake' cf. capala. As varia
 lectionee koka for kosa 'name of a river', vikirna for
 visirna, BR. sv. Sar vi., etc.

'svasya 'bhigikṣita sya romasamarobhyo (cf. romakupa)
 'ngara asiryanta, and 1.6.5. etavanta eva purusasya pesa
 arah, where it evidently means 'hole' 'pit' or 'cavity'.
 It is apparently also identical with Gr. K
 'vault' 'ear-hole', etc.. Lat. camera 'bent',
 old Pers. Kamara 'girdle' Meyer Handbuch D.
 Griech. Etymologie,-----Goth. himins, old H.Germ.;
 old sax himil, 'heaven', originally 'vault'-----
 Boissacque, Greek Dictionary, sv.

As words denoting 'cavity' or 'hole' such
 as bheda-(RV), kuhara-, vivara-(later sans.) are often
 used to denote also the 'puḍenda' or 'womb', the
 commentator is apparently right in his conjecture,
 as the context also shows Arji- in anjivam and in
 VS. 23.21. utsakthya eva gudam dhehi sam anjim caraya
 vrsan: yaḥ strinam jivabhojanah, seems to stand for
 'the seminal fluid', not 'penis' as given in the
 dictionaries.

KALMALI-

Sraddha pumscali Mitro magadho vijñanam
 vaso 'har usmīsam ratri kesa haritau pr vartau
 kalmaliḥ manih. 15.2.1 (5). Uśah pumscali mantro
 magadho vijñanam etc., v.2.(14). Ira pumscali haso
 magadho vijñanam etc. v.3.(19) Vidyut pumscali

stanayitnur magadho vijñanani, etc., v.4.(25).

Pra babhrave vrsabhaya svitice maho
mahim sustutim irayami : namasya kalmaṣkinam
namobhir grñimasi tvesam Rudrasya nama. RV. 2.33.8.

Tvam Indra sarmaṣina havyam para-vatebhyah :
vipraya stuvate vasuṣvanim Durasravase vaha. AV.20.135.
11. (sarma ṣinah, RV. GB. AS., SS., AB.,KS., of which
only SS has the whole verse, others only the first
pada-----Ved. concord.)

Previous Scholars: Sayana on RV., jvalato nam -
adheyam etat (Neigh.1.17): jvalantam: kalayaty apa
gama-ṣati malam iti kalmalikam tejah:tadvantam.
Grassmann, 'etwa bunter, funkelnder Glanz.' Whitney,----
".....faith is the harlot, Mitra the magadha (bard?).
discernment the garment, day the turban, night the hair,
yellow the two pravartas, kalmali the jewel (mani) ",etc.

In form sarmaṣi- in AV.20.135.11. appears to
be identical with kalmali-. see discussion under
KAMALA-. Now, sarmaṣi- is used as an instrument of
Indra and Kalmali- in the RV. verse as something possessed
by Rudra. Both these Gods have the weapon vajra

'thunderbolt' in common. The first group of verses from the AV. relate to the paraphernalia of Vratya as those of a king. As all the rest of these refer figuratively either to abstract qualities or natural objects or phenomena, haritau and kalmali should be expected to do so too. Harit-fdu. in RV. 3.44.3, dyam Indro haridhayasam prthivim harivarpasam; adharayad haritor bhuribhojanam yayor antar haris carat, probably refers to the two worlds (so also Grassmann). The same may be the case here, as pravartau (found also in Ap.Sr. 19.23.11. 13.24.2.) means 'ear-rings' (sayana on TS. 2.3.11.4. quoted in Ap.Sr.). 'Thunderbolt' for Kalmali-(or sarmari) would suit here as in the other two passages and Whitney's translation may be modified, ".....the two worlds the ear-rings, the thunderbolt the jewel". AV. 20.135.1 with the obviously required emendation of vaha to -has and Durasravase to Dura-, may be translated: "Thou) Indra, with the thunderbolt, brought from the Paravatas the desired (havya) acquisition of wealth for the wise, singing, Durasravas".

Kalmali- is probably connected with the group of words containing the element, sar-, sir-, kar-, kir -(such as sarvari-, kalmasa-etc., see

footnote under KALMALA- all meaning 'variegated' and its original meaning might well have been 'many- coloured', 'shining' (cf. the epithets, darsata-, dyumant-, subhra-, hari, harita-, hiranyaya-, of vajra, Grassman s.v.Vajra).

KUMBA- ----- KURIRA- ----- OPASA-

Tvam virudham sresthatama 'bhisruta 'sy
osadhe: imam me adya purusam klibam opasinam krdhi
6.138.1 klibam krdhy opasinam athe kuririnam krdhi:
atha 'sye 'ndro gravabhyam ubhe bhinattv andyau. v.2.
kaba klibam tva 'karam vadhre vadhri tva 'karam
arasa 'rasam tva 'karam: kuriram asya sirsani kumbam
ca 'dhnidadhmasi. v.3.

Stoma asan pratidhayah kuriram chandaopasah:
suryaya asvina vara 'gnir asit purogavah. 14.1.8.-RV
10.85.8.

Sinivali sukaparda sukurira svaupase.TS.4.1.5.3.
vs. 11.56.

Kumba- and kurira- are also found in AP.Sr.10.9.
5.6.7. (and in the corresponding sutras in Baudh Sr.
6.1.6.4.5., 15.15.15.4.); Atha patnisirasī kumbakuriram
adhyuhate. Kṛṣṇam jivornanam iti Vajasaneyakam.
Jalam kumbakuriram ity acaksate. Kumba-alone is
found also in AP. Sr.1.21.3, udicinakumbam sanyam,
where it has a development of the original meaning.

Kurira - is found also at AV.5.31.2. yam te cakruh
 krkavakav aje va yam kuririni; avyam te krtyam yam
 cakruh punah preti harami tam. where it has a different
 but not wholly unconnected meaning. Opasa- is
 found also in AV.9.3.8., discussed under aksu: and
 in RV. 1.173.6., pra yad ittha mahina nrbhyo asty aram
 rodasi kaksye na 'smai: sam vivya Indro vrjanam na bhuma
 bharti svadhava opasam iva dyam ; ib.8.14.5., yajna
 Indram avardayad yad bhumim vy avartayat: cakrana
 oposam divi; ib.9.71.1. a daksina srjyate susmy asadam
 veti druho raksasah pati jagrvih: harir opasam
 krnute nabhas paya upastire camvor brahma nirnije;
 Tand. Br. 4.1.1., gavo va etat satram asata tasam
 dasasu massu srngany ajayanta ta avadann arasmo '
 'ttisthamo 'pasa no 'jñate ti ta udatisthata, and
 13.4.3. dvyopasah samstuta bhavanti tasmad dvyopasah
 pasavah; and in go-opasa, epithet of astra-, RV. 6.53.9
 and hrdayaupasa- Vs. 25.8, in all of which it has
 a slight modification of the original meaning.

Previous Scholars: Sayana on AV. upasete
 asmin purusa iti opasah strivyanjanam, 6.138.1,
 kuribah kesah, v.2.; kuriram kesajalam kumbam
 tadabharanam ca strinam asadharanam, v.3. In explaining
 the passages in RV. he seeks the help of etymology

and arrives at a different meaning of Opasa in each case, thus: srngam or lokadvayam 1.173.6; upetya sayanam or viryaviseshah. 8.14.5; Sarvasya dharakam 9.71.1. upaserat ity opasah, gava opasa yasys tadrai, ata eva pasu- sadhani, 6.53.9; and goes father at 10.85.8., by stating there is a metre called kurira, suryaya rathasya stomas trivradadayah pratidhaya asan: pratidhiyata iti pratidhaya isatiryagayatakasthadayah: tatha kuriram chandah kuriranamakam chando 'nasa opaso 'bhavat: yeno 'paserate sa opasah. Br: kumba- 'eine Art weiblicher Kopfputz', kurira-- eine Art Kopfschmuck der - Weiber, Opasa- -- ein Kopfputz--: Buschel, Locke, cirrus; oder viell zoff' and 'Flechte at Av.9.3.8. Geldner, Ved. Stud.1.130.-137, basing his arguments on Av.5.31.2. Tand.Br.4.1.1., 13.4.3. and Ap. SR. 1.21. 3. (where he wrongly interprets kumba- as the 'pointed end'), concludes that all the three words mean in the first place 'horn' and then a 'horn-shaped head-ornament' or 'diadem'. Caland alone, having had access to Baudh Sr. and the commentaries, has given right interpretation to kumba and kurira in his translation of Ap.Sr.10.9.5.

Baudh. Sr.25.4.p.232.11. 1. has vidalam u ha kumbam bhavati jalam u kuriram and thereupon the commentator adds vamsavidalam jalasya nemibhutam

as kurira - . The commentator to Ap. Sr. 10. 9. 7. also has, jalam anayah, tac ca vaidale valaye syutam and quotes Baudh. for his support. Thus kumba- is a circular rim made of sliced bamboo and kurira-, a net of sheep's wool (Ap.Sr.10.9.6., above), of which the Kaimba - formed the edge. The two together formed a dome-shaped female headdress (that is, when put on) and are often referred to as one, cf.kumbakuriram Ap. Sr.10.9.5.7. above and Baudh. Sr.6.5.15.15.

Kumba- 'sacificial enclosure' must be the same word as kumba with an extended meaning. It seems to contain a root kum- 'to bend', probably to be traced in komya- Rv. 1.171.3, stutaso no Maruto mṛta- yantu 'ta stuto maghava sambhaviṣṭhaḥ: urdhva nah santu komya vanany ahaṇi viśva Maruto jigisa, which sayana explains as kamanīyāni 'pretty' and others have hesitatingly followed without being able to find a satisfactory derivation. If, however, komya- contains this root, it would mean 'bending' 'pliant' , which as applied to trees, desired to be saved from the wrath of the storm gods, would be most appropriate (the third pada giving the sense, 'let our pliant trees remain erect'). The root is probably also to be seen in kumbha- 'pitcher',

Gr. (for formation, cf. Kamba-,
 kambha-: kam-, Pan.5.2.138) ; in kumara-,
 'the bending, crawling, baby', in komala-'bending'
 'yielding' 'soft' etc., ; and in the root; kunc- 'to
 bend', which may be an enlargement of kum. In view of
 Lith. kumpti 'to bend oneself', kumpas 'bent' Lett.
 kumpt 'to be bent', old Pruss. etkumps adv. 'round
 about' Gr. Kumbos 'pitcher', Kumbaxos, 'upper part
 of a helmet', (s.v. Walde, qam- qamp-'to bend') and of
 Gr. 'to bend', sans. Kamala-, and its
 correspondences in the other languages given under
 it, there seems to have been a duplicate root * kam-
 or kum- in the original language, which gave rise to
 the various enlargements and derivatives.

From looking upon kumba-kurira - as one
 thing kumba-, and probably also kurira-, came to
 denote the whole thing, which as we have already
 remarked looked like a dome or vault when put on.
 Thence came the use of kumba- as the 'knob' of a
 stick or peg of a yoke in Ap.Sr.1.21.3,
 udicinakumbam samyam, the commentator explaining
 kumba- here as the thick end of samya-. As already
 in the time of Baudhayana and Apastamba the use
 of this form of female head-dress had become obsolete
 (judging from their manner of describing it), of course,

it may well have been Indo-European and Gr.Kumbaxos 'the upper part of a helmet' may have the same source.

Kurira, which as we have seen was made of sheep's wool, meant also 'blanket', cf. kuriras tu puman malavisesa kambale 'pi ca: klibam tu malthume padme jaleca munibhasitam kesavaasvamin's nanartharnava ksepa. Trv,sans.ser. It might well have originally meant 'wool' and in AV.5.31.2, quoted above, karirin wedged, as it is, in between aje 'goat' (loc) and avyam tve' (loc) may possibly stand for 'sheep'. As a matter of fact we find kuran- (kuriri?) and jalakini- (lit. 'furnished with a net') as names of an ewe, see Vajjayante 70.129. But the case is doubtful, and kuririni may be an adjective to 'aje', kurira- referring to its horns as 'head-ornaments'. This 1st remark applies with greater force and more certainty to Opasa- in Tani.Br.4.1.1. and 13.4.3., quoted above.

A comparison of AV' 6.132.1.2.3., RV. 10.85.8. - AV.14.1.8, and Ts. 4.1.5.3.-Vs.11.56. will show that either kurira- and kumba- or kurira- and opasa- are found together, but nowhere kumba- and Opasa-. This, as referring to a particular head-dress, is sufficient to give us kumba- - opasa-, the circular sliced-bamboo rim'. This, as we have

seen under aksu, is its meaning also at AV.9.3.8.
 In A.V.14.1.8.- RV.10.85.8. pratidhi- probably means
 'ornament' as 'something put on' (compare also Wh's
 remark under AV. 14.1.8.) cf.vajram bahveh prati
 dadhuh RV. 2. 10.8., and the verse may be rendered,
 " The ornaments were the laudations, the net and
 the rim, the metre, etc." Opasa- in Ry.1.173.6.,
 8.14.5 and 9.71. 1. refers to the whole headdress
 and with this modification the translations of Geldner
 in Ved. Stud., 1.131.f. maybe accepted. Go'- opasa-
 probably means 'with the knob made of cow's bone or
 covered with cow's hide and hrdayanpasa 'that which
 covers the heart'.

KURUTINI-

Ayam panthah krtiyeti tva nayamo 'bhiprahitam
 prati tva pra hinmah; tena 'bhi yahi bhanjaty
 anasvati 'va vahini visvarupa kurutini. 10.1.15.

Previous Scholars: The commentary is wanting.
 BR. thinks that it is probably- kiritini- Ludwig-"....
auf diesem wege geh brechend los zum angriff,
 wie ein vollstandig heer mit wagen und mit rossen ? "
 Bloomfield: "..... go this way like a crushing
 army, with heavy carts, thou that art multiform, and

crowned with a crest (?) "and at p.604. "Kurutini translated by 'crowned with a crest is in truth a of unknown value.....Hema-

kandra also reports a word kurutin 'horse', and Ludwig apparently on this basis, translates

'mit rossen'. Henry: "par ce chemin marche en te le frayant, comme montee sur un chariot, montee sur un char, revetue de toutes les formes.

coiffée d'une mitre", and in the commentary, "vahini synonyme de anasvati, et, quant a kurutini cf.

L'usuel kiritin et L'epithete tiritinas AV. VIII.

6.7." Whitney: "..... breaking, like a draft-cow with a cart, all-formed, wearing a wreath (?kurutin).

Kuruta- in kurutini seems to be identical with later sanskrit kurula-or- rala - 'Curled on the forehead (bhramaralaka-), found also in Prak. (for correspondence of t d l in middle Indian see references under ARATAKĪ-)

1. The long u in kurutini may be due to the exigencies of metre.

Kurutini would thus mean 'having curls on the forehead', and this would fit in with kṛtya- 'witchcraft', which has been described several times in the same hymn as a woman¹ with head, ears, nose, etc.. cf. v.1. yam kalpayanti vahatau vadhum iva visvarupam hastakṛtam cikitsavah: sa 'rad etv ape mudama enam: v.2.sir- sanvati nasvati karnini kṛtyak rta sambhṛta viśva viśva. rupa etc.

For kurutin- 'horse' in Bohtlingk's edition of Hemacandras Sesanama mala, v.176, the Bhavanagar edition of Abhidhanacintamani gives kutara-. If the former reading is correct, it may signify a 'horse' with a tuft on the forehead'.

Padas c and d, which have been diversely translated seem to compare the retreat of kṛtya- to that of an invading army (cf. bhagna- 'vanquished'). Anasvati. 'furnished with epithet of vahini 'army ', is probably due to a reminiscence of

¹ cf. Kurulalikulavalikhyamanabhrulatahtahrdayangaman epithet of a priyatamajana, Somadevas Yasastlaka I.526.

vahatau vadhun iva in v.i.

KHADURA-

Khadure 'dhicankramam kharvikam kharva-
vasinim: ya udara antarhita gandharvapsarasas ca ye :
sarpa itara- jana raksamsi .11.9.(11) 16.

Previous Scholars: Sayana: durabhutam
kham khaduram akase duradese. Ludwig.p.531: "die uber
Khadura das schqert taumelt die verstummelte,
bei verstummelten auf dem schlachtfeld wonet,etc.
Henry: Cella qui monte sur le brancard mortuaire ", e
and in the commentary, "Il semble que khadura doive
nécessairement s'interpreter par la posterieur khadu".
Bloomfield, who renders with 'mist', remarks at
p.636, 'Our rendering of Khadure reflects simply
our own and sayana's perplexity!'

Khadura- appears to be identical with
later Sanskrit Khatura- in khalurika- ' place of
exercise for soldiers'. This meaning suits the
context here : the whole has reference to battle,
soldiers, and weapons, and a spectre haunting the
place of exercise may be expected to be mentioned

amidst a host of other different kinds of spectres. d is regularly represented by l in RV. and for d l (l), in pali and prak. see references given under ARATAKI.

Khrgala-

Pisange sutre khrgalam tad a badhnanti vedhasah.
sravasyum susmam kabavam vadhrim krnvanti vandhurah.
3.9.3

Nave 'va nah parayatam yuge 'va nabhye 'va
na upadhiva pradhiva: svane 'va no arisanya tanu-
nam khrgale'va visrasah patam asman. RV.2.39.4

Previous: Scholars: Sayana on both the passages explains khrgala- as 'armour' . BR., 'viell stab, krucke'. Bloomfield, 'talisman', but agrees with BR. in the meaning 'crutches' for RV. Whitney does not translate the word.

Kausika, 43.1, has concerning this hymn (AV.3.9) karsaphasyeti pisangasutran araludandam yadayudham, which, when compared with the verse

quoted above, gives us khrgala- - danda-'stick'. This is supported by the RN. verse quoted above, its fourth pada meaning, 'like two sticks save us from fall'. Khrgalya- in MS. 2.7.12 (AP.sr.16.18.4), udyojanam antaryanam isam khrgalyam (AP.kha-or khadga-) savam (Ap. sapham); agram tadam (Ap.-la-) pratinatha ubhe mandukya yuje, apparently means the same thing.

GALUNTAH

Asulika ramayany apacit pra patisyati:
glaur itah pra patisyati sa galunto nisisyati.

6.83.3

Previous Scholars: sayana: glauh
vrana-janito harsaksayah itah esmad angat prapati-
syati.---- yadva glaus candramah.---- praganayisyati.
---- sa candramah. galuntah. gandamalodbhava- vikerena
tatra tatra hastapadadisandhisu udbhutan gadum tasyati
upaksayatiti gaduntah.etc. Ludurg: "---- fort von hier
die eule glauh fliegen, und der vogel wird
verschwinden". Bloomfield. p.17: "..... the boil will
fly away from here, the galunta (swelling) will perish".

" Barren shall the apacit, daughter of the black one, fly forth; the boil (glau) shall fly forth from here; it shall disappear from the neck (? galuntas".----- Whitney, who remarks. " the translation here given of galuntas is the purest conjecture, as if the word were a corruption of some form of gala (our W.O.D. read galuntas), with ablative suffix tas".

If galantas, the reading of three of Whitney's mss., be correct, its relation to root gal- ' to ooze' would be just like that of jivanta- ' living one-----AV. : jiv- 'to live', taranta- n. pr: tr- 'to conquer' panta- 'drink': pa- 'to drink', vasanta- 'spring': vas- ' to be bright', vasanta-'pool' ;vis- ' to enter (e.g.running water)' (?), hemanta- 'winter' ; him- hima- 'cold' frost' etc. Being thus presumably a substantive like the others, it would mean in this connection ' the oozing one', viz ' the pus'. If Sayana's explanation of asulika- as ' not giving out pus' be correct, and emendation of sa galantas to sagalantas would give a good sense. The barren apacit¹, daughter of the black o

1. Apacit- is rightly identified by Blomfield, p.504, with apaci- of the medical works. The latter seems to be a prakritisation of the former. The commentators of

Footnote Continued

Kaus: and AV. also identify it with gandamala.
BR. give 'scrofulous swelling of the glands of
the neck' which is misleading , as the follow-
ing extract from Vagbhata (Astanga hrdaya, Uttara.
29.18) will show: medahstha Kanthananyaksakaksavam-
ksanaja malah: savarnan kathinan snigdhan
vartakamalakakrtin: avagadhan bahun gandams
cirapakams ca kurvate. pacyante 'lparujas tvanye
srevanty anye 'tikandurah: nasyanty anye bhavanty
anye dirghakalanubandhinah: gandamala 'paci seyam
durveva ksayavrdhhibhak.

will fly forth: the boil shall fly forth from
here, (and) disappear together the pus".

GHRTASTAVAS-

Yasmin deva amrjata yasmin manasya uta:
tasmin ghrtastavo mrstva tvam Agne divam ruha.
12.2.17.

Previous Scholars: 'von Schmelze triefend'-----
BR. who take - stava- to be the stem. Ludwig p.480.
'an dem wisch dich ab und ghrtastavastrieppend , steig
empor zum himmel'. Henry : 'puisque tu degouttes de

beurre, essui-toi sur lui, O Agni, et monte au ciel'. "..... on that having wiped off the drops of ghee (?), O Agni do thou mount the sky"--- Whitney, who remarks. " Our mss. seem to read - sta- very plainly and SPP. reports no variant, but need not prevent our understanding Instead -sna- , if more acceptable".

BR's assume a root stu- 'to drop', 'to come together' in order to explain stuta- (v.l. sruta) in Hemacandra, -stava-, stuka- 'tuft or knot of hair', and stoka- 'drops'. Of these, stuta- is only a corruption of sruta- and stoka has been explained by Wackernagel, I.239.c. as a methathesis of - skota-: scut-'to drip'. The remaining stuka- or stu-, as well as stupa- 'tuft or knot of hair', stavaka-'bunch', Beng. thoka 'bunch', contains an element stu- which gives the idea of a 'bunch' or 'bundle'. This, however, would not apply to ghrta.

On the other hand, if, following Whitney's recommendation, we read - Snavas¹, we find

1. Mss. often confuse st and sn and, in general, t and n, Cf. stava or stava in two mss for snava Gaastras ed of G. Br., p.120. n. 2.

- snavas: snu 'to drip' as vasas- 'covering':
vas- 'to clothe', - vacas- in suvacas- etc. : vac-
'to speak', vahas- 'offering': vah- 'to carry',
pajas- 'brilliance': pajra- etc., Ved- Gr. 126.
Then ghrtasnavas- would mean 'drippings of ghee',
object of mrstva, cf. ghrtasnu- 'dripping with ghee'.

CITI-

Devas te citim avidan brahmana uta virudhah:
citim te visve deva avidan bhumyam adhi.

Previous Scholars: Sayana; grahavikarad
rogina adanam grahadeh samvaranam chadanam abhis-
taranam va. BR. and Weber : 'Sammelu'. Ludwig,
'pflückung'. Grill: "Den Gottern und Brahmanen
words , wie man die Holz Zusammenlegt, Die Gotter
all ersahn, wie man zur Erde die zusammenlegt". Bloom-
field. p.192: " The word Citim is found only here
and is very problematic..... we are connecting
the word with Kinoti in the sense of 'arrange',
'build up', having in mind the peculiar amulet or
remedy dasavriksha 'consisting' of ten woods, in
st. 7." Whitney, who renders, 'gathering (?)', remarks.
"If it comes from ci, there is hardly any other
example".

Citi- appears to be connected with cay-
 ' to fear', to be in awe of ¹, thus meaning 'appre-
 hension' and thence 'trouble' or 'disease', just
 like atanka which means both 'fear ' and 'disease'.
 The hymn is about curing one of a dangerous kind
 of seizure of the joints, said to be caused by
 demons, and the meaning suits quite well: " The gods
 have noticed thy trouble, the priests, and the plants:
 all the gods on earth have noticed thy trouble'. That
 the diseased, and not the amulet, is addressed is
 clear from the following verse.

For formation, cf. giti- : gayati, piti-: pa-,
 payayati (caus), sphiti- : sphayate etc., Wack. I. 79 (a)

B .

JABHYA---TARDA--- VAGHA- -

Hatam tardam samankam akhum Asvina chintam
 siro api prstih srnitam: yavan ned adan api
 nahyatam mukham atha 'bhayam krnutam dhanyaya. 6.50.1.
 Tarda hai patanga hai jabhya ha upakvasa: brahme 'va
 'sam- sthitam havir anadanta iman/ahimsanto apodita.v.2.
 yanan

1. cf. Wack., I. 79.a. "So von cay Scheuen " AV.citi-
 ckihi Kl. ceki-yate: v. cayamana-, cayya cay-u, sp.
 weites es, vgl. gr.

Tardapate vaghapate trstajambha a srnotu me :
ya aranya vyadvara ye ke ca stha vyadvaras tant
sarvan jambhayamasī.v.3.

Yavatir bhrnga jatvah kururavah yavatir
vagha vrksasarpyo babhuvuh: tatas tvam asi jyayan
etc. 9.2.22.

Previous Scholars: Sayana: tardah-
himsakah (akhuh), jabhya- upadravakantvad
asmabhir himsya, vagha- avaghnanti avabadhart iti
vagah patanga- dayah. Bloomfield and Whitney render
tarda- and jabhya as 'borer' and 'grinder' respectively.
samankam and upakvasa have been left out as doubtful
by everybody. Sayana explains the former as
samancanam bilam samprairsya gacchantam, adj. of
akhum, and for the latter he reads apakvasah
(adagñhah santah).

Kesava on Kans. 51.22 (dealing with AV. 6.50.)
has samaptam musaka- salabhapatanga- tittibha- kitaka-
kitika- harina- ruru- salyaka- gosedha- gokrmyadi-
svastyayanam: similar is Sayana's remarks in the
introduction to this hymn, which is directed against
the pests to crops. In the well-known verse, ativrstir
anevrstih salabha musikah sukah: pratyasannas ca

rajanah sad etc. itayah smrtah, the most harmful to crops, among animals are 'locusts', 'rats' and 'parrots'. These three must be intended in vs. 2 and 3 by the words, tarda: tarda- pate, 'borer' -'rate'. patanga: vaghapate- 'locust', cf. Beng. (dial., Menbhum) bagh-
dulu 'a kind of moth', Sindh. Bagh (g) ai 'a kind of fly that sticks to dogs and horses', and jabhya: trstajambhah, 'grinder' or 'having sharp grinders'- 'parrot', which cuts anything by grinding with its beak.

The remaining animals in Sayana's and Kesava's enumerations are included in the words aranya vyadvarah and ye ke ca stha vyadvarah in v.3.

The construction suggests that samankam in v. 1. is probably a verb, second du., imp. like hatam, chintam and smritam. A loss (by mss. corruption) of t, the third member of the conjunct. (see under KAKUTSALA-) is probably to be seen after -nk-, samankam thus standing for samanktam. Now, sam- anj- has a meaning 'to consume' 'to devour' (BR., RV. 10.45.4., 52. 3, St 87.16.) which would quite suit the context.

Upakvase, taken by others as a substantive of doubtful significance, also appears to be a verb, probably a corruption for -krasa (for a reverse process in the confusion of v and r, see UTTARA- DRAU), The form -Kras

not known to be found elsewhere, may be an enlargements of kram- 'to step' through the intermediate - krams which is frequently used. Compare the relations of, tam- 'to be exhausted', 'perish': tas^a, nam- in eved yune yuvatayo namanta yad im usann usatir rty accha . RV. 10.30. 6. : nams- in ni te namsai pipya- ne'va yosa maryaye ' va kanya sasvacai te, RV. 3.33.10: nas- 'to approach with lust', Sam- 'to kill': sas- etc., and alternate presence or absence of nasal in dans- : das-, 'to bite' dansv: (to be worth seeing) das-in dasma etc. nans-: nas- ' to disappear', bhrans- : bhras- 'to fall', srans- ' to fall ' etc. If that be the true reading and meaning * Upakrasa would mean 'step nearer', that is, in order to listen, and would correspond even in this respect (as in the names) to a srnotu me in v.3.

TAYADARAM- PARASVANT -

Yatha pasas tayadaram vatena sthulabham
krtam: yavat parasvatah pasas tavat te vardhatam pasah
6.72.2. yavad- anginam parasvatam hastinam gardabham
ca yati yavad asvasya vajinas tavat te vardhatam
pasah. v. 3.

Ayam Indra Vrsakapih parasvantam hatam
vidat: asim sunam navam carum ad edhasya 'na
acitam visvasmad Indra uttarah. RV. 10.86. 18.

Isanaya parasvata alabhate Mitraya gauran
Varunayo mahisan Brhaspataye gavayas Tvastra
ustran v.s.24.28.

Suparnah parjanya hamso vrko vrsadamsas
te aindra apam undro ' ryanmo lopasas simho nakulo
vyaghras te Mahendraya Kamaya parasvan KS.V. 7.11.-
TS. 5.5.21.

Sa iha kito va patango va matsyo va
sakunir va simho va varaho va parasvan (V.L. - Sva)
va sadulo va puruso va 'nyo va tesu tesu sthanesu
pratyaJayate.----- Sankh. Aran. 3. 2.

Previous Scholars: The commentator simply
calls tayadara- (which he reads tayodara) ' a
kind of animal' and no one has yet any suggestion as
to what it is; he has nothing to say about parasvant-
either. Sayana on RV. has: he Indra ayam Vrsakapih
parasvantam parasvam atmano visaye ' vartamanam hatam
himsitam vidat. On TS. he explains it as mahisa, with
which may be compared vj. 65.21. gavalas ca
parasvams ca mahisah syad aranyajah: The comment-
ary to Sankh. Aran. calls it a kind of snake. BR.

suggest that it is probably the 'wild ass'.

Tayadaram is probably to be read tayad
aram, the former being the subjunctive of taya-,
passive stem of tan- 'to extend'. cf. Whitney,
Sans. Gr., 774. " Examples of the transfer of stems from
the ya- or passive class to the ya- or intransitive
class were given above (761 b.); and it was
also pointed out that active instead of middle endings
are occasionally, even in the earlier language,
assumed by forms properly passive: examples are a
dhmayati and vy aprusyat (c,b), Bhuyati (Mal. U.).
" Or, ta itself, found in atayi (aor), tayita (fut),
- taya (ger), tayitr- etc., may be the stem. The
verse would then mean, ' so that the member may extend
sufficiently, made big by the wind ', etc.

From the passages from KS. and Sankh., quoted a
parasvant appears to be a wild animal like the
jackal, the lion, the tiger, and the boar, and from
AV. it is known to have a large member like the
elephant, the ass, and the horse. Both these
features are satisfied in its identification by
Buhler, ZDMG. 48.63, with Pali palasata-, Asoka.
Delhi- Topra V.6. jakaka. VI. p.277, v. 1205 and
palasada-, jataka, v. p.406. v. 267, which the

1. Compare with the above passages: Tatha panaya- - m-
ayanti namamigagana bahu: siha/varaha ca acchakokata-

commentator to Jataka explains as khagga 'rhinoceros'. Buhler thinks the intermediate steps were * parassanto, * parasato, and Trenckner, Pali Miscellany, p. 58, n.6. (cited by Hultzsch, Asoka Inscript., p. 127.n.8.) considers palasato to be the original of palasado and the latter, which literally means 'eating leaves', to be an etymologizing corruption of the former.

If this be the true meaning, the proper form is probably parasvant-, literally, 'having an axe (parasu-) ', the reading of Sankh. Aran. Compare, khadga,-- dgin-, vardhrinasa-, Germ. Nasehorn etc. For syncope of u , cf. parasvadha- 'axe' (parusu- vadha?),

*1. Footnote Continued from previous page.

Palasada (vl. palasaja, palasada, pallasada) ca gav mahisa rohita ruru: eneyya varaha o'eva ganino nikasukara, etc.

parsvadha - (parsu-vadha?) ' axe' : parasu-,
parsu-, vananvat-- * vanana-vat-, (Grassmann),
indhanavat-: indhana- (Ved. Gr. 234. hiranmaya,
hiranin : hiranya etc.

TIRITINAH

Yas tva svapne nipadyate bhrate bhutva
pite'va ca : bajas tan sahatam itah klibanipama
tiritnah. 8. 6. 7.

Previous Scholars: Sayana: tiritinah,
antar- dhanena atatah. BR. : Tirita - 'eine Art
kopfputz, Turban, Diadem Arunadatta bei Uggvale,
die Erklärer zu AH. (3.6.3.30).' Others have
followed BR

It appears that the meaning 'head ornament'
or 'tiara(wh.) for tirita depends solely on a
quotation from Arunadatta and statements of
commentators later than him; it is not given in any
of the old kosas, nor do the modern dictionaries
quote any occurrence of its actual use in
literature. It might have arisen from a false
reading of Kirita, just as balatanaya-, a
synonym of Khadiva, in Amara from that of balapatra-

(see ksirasvamin's comment).

The PT'S Pali Dictionary gives two meanings to this word, (1) ' the tree *Symplocos race mosa* ' (lodhra) and (2) ' a garment made its bark'. This second meaning suits the passage in question admirably well, for the *arayas* ('niggards') spoken of in this hymn, although vested with spectral qualities, are conceived by the poet to have been like a sort of wild folk who clad themselves in barks, skins, and tattered clothes. There seems to be no point in describing them as wearing a head - ornament. Puggalapannatti. p.51. 'ae sanani pi dhareti masanani pi dhareti chava-dussani pi dhareti pamsukulani pi dhareti tiritani pi dhareti ajinani pi dhareti', read together with v.11. of this hymn, *ye kukundhah kukurabhah krttir dursani bibhrati: kliba iva pra nrtyanto vane ye kurvate ghosam tan ito nasayamasi* (especially the words *chava dussani, tiritani* and *ajinani* in the one and *krttih, and dursani* in the other, together with *tiritinah* in v.7.) makes it abundantly clear that *tirita-* has the same meaning in both.

TURMISAM.

Citrani sakam divi rocanani sarisrpani

bhuvane javani: turmisaṃ sumatim icchamāṇa śaṇi
gīrbhīḥ saparyami nakam. 19. 7. 1.

Previous Scholars : The commentator explains
turmisaṃ either as turmayo himsakah himsakarīṇaḥ
tan syati tanukarotitī turmisa or as turo himsakan
misati hinastitī turmisa : misa sperdhayam... mūrḍha-
nyasya talavyopa janas chandasah. " seeking favour
of the twenty- eight-fold (?) wondrous ones, shining
in the sky together, hasting in the creation
(bhuvana), I worship (sapary) with songs the days,
the firmament (naka) ".----- Whitney, after
emendation of turmisaṃ to astavimsam (or-sa).

Turmisaṃ seems to be a corruption for
* turvisam ' settlement of the stars' (cf. tarapatha-,
nakṣatraloka-etc-for the sky) the first member (tur)
being the genetive singular of tr- 'star' and the
second vis- 'settlement'. For interchange of m of v ,
cf. anarmanam A V. 7.7.1.: anarvanam RV. amāvasī-:
amāvasī- 'new-moon' vj. 160.35; avradanta in
asrathnan drdha avradanta vidita- RV. 2.24. 3. prob.
- amradanta (: mṛdu) ' the firm became loose, the
hard became soft' (for it Grassmann supposes a root
vrad-, vrand- ' to become weak') ; amataḥ, paramataḥ

(Mss.) for -vatah, Gaastra's GBr. p.2.fn.1;
vangavagadhah, Ait. Aran. 2.1.1. prob. -
magadhah (Keith); and Wack.1. 177.n. For
singular giving a plural sense in an aluk-
samasa, cf. Ved. Gr. 275,

"A singular case-ending (the acc. or inst.) may
here indicate a plural sense; e.g. asvam-isti-
'seeking horses', puram-dara- 'destroyer of forts',
sunesita- 'driven by dogs' (Suna-)"

Ahani in d is probably elliptical for visva
ahani. Thus the third and fourth pada may be
translated: 'Desiring good-will of the settle-
ment of stars, everyday with songs I worship the
firmament'.

TAIMATA -

Asitasya taimatasya babhror apodakasya ca:
satrasahasya ham manyor ava jyam iva dhanvano
vi muncami ratha iva. 5.13.6.

Nir vai ksatram nayati hanti varco gnir
iva rabdho vi dunoti sarvam: yo brahmanam manyate
annam eva sa visasya pibati taimatasya. 5.18.h.

Previous Scholars: BR. and others consider taimata- to be the name of a kind of snake. Whitney translates 5.13.6, "Of the Timatan (?) black serpent, of the brown, and of the waterless, of the altogether powerful (?), I relax the fury, as the bow-string of a bow; I release as it were chariots". To this Lanman remarks: "Whitney would doubtless have revised this carefully. The divergences of the translators reflect the uncertainties of the exegesis. 'I slacken as it were the cars of the wrath of' etc. --- Griffith. 'I release (thee) from the fury of ' etc. --- Bloomfield. 'Des Asita..... des Manyu Streitwagen gleichsam spanne ich mir ab ' or ' die Streitwagen des Grimmes des Asita' etc. --- Weber. For d, 'as the string from off (ava) the bow!"

There seems to be a contrast between taimata- and apodaka-. The apodaka 'out of water means either, 'not in water' as in RV. 1.116.3, ... naubhir atmanvatibhir

antariksapnadbhir apodakabhih, or 'not containing water', 'dry', as in AV. 5.16.11, where it is obviously used as equivalent to arasa -'sapless'. Taimata also appears to mean 'wet', but modified into 'living in water' at 5.13.6, and 'liquid' (e.g. the poison of a snake) in 5.18.3. It is probably a derivative of tema- 'moisture' with suffix -ta, for which and for length of the vowel before the suffix, see under ARATAKI-; for superfluous vrddhi in the first syllable, cf. prainana 5.27.3, saupra- jastvam 2.29.3, for which other texts, including Ppp have prin- and suprajast-; The first member of satrasahasya is obviously the same as satra, which means 'together', 'altogether', 'all at once', 'always' etc. and may here mean 'everywhere'; thus the word would mean 'prevailing everywhere', i.e. both on land and water'. Dhanvan in d appears to be elliptically used in both senses, 'bow' with jyaman 'sandy wasteland' with rathan. the comparison in the latter case being with the extrication of the wheels of a chariot stuck in a sandy piece of land.

Thus we may translate 5.13.4: "I release (thee) from the fury of the wet black snake, the dry tawny snake, and of the all-prevailing one, like the string from the bow or chariots (from a sandy tract)"

TAULA-

Ajyasya paramesthin jatavedas tanuvasin:
Agne taulasya prasana yatudhanan vitapaya.1.7.2

Previous Scholars: The commentator derives it from tula- 'balance', here standing for the sacrificial ladle. Roth and Whitney emend it in their edition to tailasya 'of sesame oil' against all authorities and Ppp. which has tulasya.

Taulasya is evidently an adjective of ajyasya, and is probably from tula- 'a tuft of grass etc. (here kusa-).' Cf. pavitra-, with which ghee was sprinkled. Tula- is used with reference to darbha- at 19.32.3.

DURADABHNA-

Vilohito adhistanas chakno vindati gopatim:
tathe vasayah samvidyam duradabhna hy ucyase.
12.4.4. Duradabhnai nam a saye yacitam ca na
ditsati; na smai kamah samrdhyante yam adatva
cikirsati. v.19.

Previous Scholars: BR: 'Thore tausched d.h.
durch schloss und Riegel nicht zu halten Ludwig:
'unbetrieglich' at v.4, but leaves the word
without rendering at v.19. Henry, p.250, sees
no reason for or suitability of the meaning given
by BR. and Ludwig; he suggests durdaghna- or
dur-adaghna- 'killing those who do not give' as
the correct reading. " Anaemia (vibhita) from
the station of the dung visits (vid) the master
of kine; so is the agreement of the cow; for
door-damaging (?) ^{art} thou called." Whitney (v.a.),
who remarks, " Nearly everything in the second half
verse is doubtful samvidya (given by four
of his Mss.) seems a much more probable form of

stem..... The second person ucyase is quite unexpected ", and at v.19, " That the conjectural rendering ('Door-damaging lies she on him' etc.) is extremely unsatisfactory is plain".

The correct reading is probably duradabhna - ' hard to deceive (or harm)', paralleled by adabāhah ' unharmed' RV. 1.1731 and duradharsa ' hard to be dared against' AV. 12.5.17 both epithets of the cow, and na ta nasanti na dabhati taskarā nasam amitre vyathir a dadharsati AV. 4.21.3. (- RV 6.28. 3), about the cows. The suffix -na is also found in mathna- 'shaking vehemently' RV. 1.181.5. (cf. also mathnati and dabhnoti) and after roots like bhanj-,bhug-ruj-, pr-, etc., as forming the part participle.

samvidyam, as suggested by Whitney, is a better reading in c of v.4. and in view of the second person ucyase in d , vasayah samvidyam seems to be a corruption for vase ' yah samvidyam ' O cow, thou camest to recognition'. Thus we may translate the verse; " Anaemia visits the lord of kine for taking possession of the dung; thus, O cow, thou camest to recognition, for thou art called ' hard to deceive'".

In v. 19 a si- is used in the sense of ' to enter into' for the purpose of doing something evil

asin RV. 10. 16. 2. 1. brahmana gñih samvidano
raksoha badhatam itah: amiva yas te garbham durnama
yonim asaye, and elsewhere. Thus: 'The hard to
deceive gets into him, if he does not wish to give
her when asked' etc.

DURSA-

Pavastais tva pary akrinan dursebhir ajinair
uta: prakrir asi tvam osadhe bhrihhate na rurupah
4.7.6.

Ye kukundhah kukurabhah krittir dursani bibhrati:
kliba iva pranrtyanto vane ye kurvate ghosam tan
ito nasayamasi. 8.6.11.

Previous Scholars: Sayana takes dursebhih as
adjective of ajinaih (-dusta-rsyasambandhibhih)
at 4.7.6. and reads krtiyair dusyani for krttir
dursani at 8.6.11. 'Eine Art Gewebe oder Gewand',
-----BR. Weber on 4.7.6., Ind.Stud. 18.29, follows BR.
and remarks, " zu durca, Pet. w. , ist ausser ducya,
dushya vielleicht auch tusha zu vergleichen", but
renders it with 'Haute' at 8.6.11. (Ib.5,255). Ludwig
leaves the word untranslated. Grill (4.7.6.): 'Für Deck
tauschen sie die ein, Gewebe, Felle gab man her' etc.
Henry (8.6.11.): 'Les kukundhas, les kukurabhas qui
portent des peaux' en guise de vêtements' etc. Bloomfield
(4.7.6

'with broomstraw (?), garments'etc. Whitney renders the first dursa'- 'garments' and the second with 'pelts', each followed by a querry-mark.

DURSA- is found at least three times in the Kausika Sutra: (i) jihvaya utsadyam aksyoh paristaranaṁ astrhanam hrīṣyam dursa upanahya tīro rātrih palpulane vasayati 11,16, where the tongue and several other parts of a cow are prescribed to be tied up in a dursa- and soaked in cowdung for three nights; (ii) kṛmukasaḥalam samksudya dursajaradaḥjinaṣakara- jvalena, 28,2 where it is prescribed as an easily inflammable light fuel along with wornout goatskin and broomstraws; and (iii) vilumpantam agham iti pari caḥlam (v.l. saḥlam, siḥlam, of which the latter seems to be the correct reading) dursam vilumpati 85,22, where it is to be spread around (kes). a piece of stone (parisiḥlam). In all these instances Darila and Kesava¹ render it with jirnavastra- 'old or tattered cloth'. It will be seen that this meaning suits also the two occurrences in the AV. In the first passage it is used together with hemp-textures(see PAVASTA) and 'goat skins, both of which are inexpensive, as a means of exchange for

1. It may be mentioned here that Kesava appears to have flourished in the time of King Bhoja

Footnote Continued from previous page.

of Malwa (c.1018- 1060 Ac.)., when the Muhammadans were terrorising the country . Speaking about the importance of abhicara at the end of Kandika 49, he remarks, prthivyaṃ dusta utpannaḥ sarvada ca vinasayet: adharmasambhavo dusto prajahimsana-tatparaḥ: Turuska namna papistha devabrahmana-himsakah: prthivyaṃ Sri-Bhojadeva dharmasamrakṣanaya ca: dese tu Malavake utpannaḥ sraja-grhesu ca; again under 47,22, idam aham Mahumadasya Turuskasya Mutikarnaputraḍya pranapanav apayacchami. He was thus a contemporary of Uvata, commentator of the VS., and preceded Sayana by nearly three centuries. Darila, whose work forms the basis of Kesava's Paddhati, must have flourished much earlier.

a herb. (It may not be out of place to mention here that in India even to-day old clothes are very often exchanged for herbs from the forest-folk.) In the second a set of wild people (or spectres conceived as such, see TIRITINAH) are said to clothe themselves in skin and dursa-.

Prak. dusa- has two meanings 'cloth' and 'tent', in the first of which it must be the same as Sans. dursa- and in the second as Sans. dusya- 'a tent' Pali dussa- is also to be similarly assigned. It would appear that in these two languages dursa- has developed a wider meaning, from 'old cloth' to 'cloth in general'. In Pali chavadussa- 'a miserable garment' it seems to have retained its original meaning.

Beng. dhus, Nep. dhusa, Punj. dhussa and corresponding words in other modern Indian vernaculars, all meaning 'a kind of woollen covering', may be connected with it, but the aspiration is unexplained.

NYA- ---- ANYA-

Drdho dymhasthiro nyo brahma visvasrjo
dasa: nabhim iva sarvatas cakram uechiste devatas
sritah. 11. 7 (9).4.

A tv adya sabardugham huve gayatravepasam: Indra
dhenum sudugham anyam isam urudharam aramkrtam. RV.8.1.10.

Ida hi va upastutim ida vamasya bhaktaye:
upa vo visvavedaso namasyur a asrksy anyam iva. RV.

8.27.11

Yo asya visvajanmana ise visvasya cestatah:
anyesu ksipradhanvane tasmai prana namo'stu te. AV.

11.4(6).23.

Yasyas oatasrah pradisah prthivyah yasyam
annam krstayah sambabhuvuh: ya bibharti bahudha
pranad ejat sa no bhumir gosv apy anye dadhatu.12.1.4.

Anyebhyas tva purusebhyo gobhyo
'svebhyas tva: nih kravyadam nudamasi yo agnir
jivita- yopanah .12.2.16.

Purusa eve'dam sarvam yad bhutam yac
ca bhavyam: uta ' mrtatvasye 'svaro yad anyena
'bhavat saha. 19.6.4.

Previous Scholars: (1) Nya--- Sayana:
dmha- sthirah dmhanena sthirikrto lokah,
nyah, netaras tatradyah praninah. BR., 'wohl
adj. von unbekannter Bed'. Grassmann:
'niedersinkend (?) von ni , enthalten in ania.'
Henry: 'Affermiet solide toi- meme, affirms' etc.
He thinks (p.158) that nya- may be an artificial
formation from anya- as sura- from asura-,

thus meaning 'no other', 'himself'. Bloomfield, who would read drdhadrma (h) and consider nyah 'leader' (sing): ni- 'to lead': 'He who fastens what is firm, the strong, the leader,' etc.

Whitney, who considers drma a verb: 'Being fixed, fix thou, being stamdh, nya etc. (2)

Anyaa-. --- Sayana on RV. and AV.11.4.(6).23 sees no difference between it and anyaa- 'other'.

His commentary on the 12th book is wanting and at 19.6.4 he reads annena (SPP. reads anyena, other texts annena). BR: Anya, (3.a nya, zusammengezogen aus ni-ya, wie auch zu sprechen ist) f. adj. nicht versiegend'. Henry gives a number of substitutes for gosv.apy anye such as go-sthapatye, go-sva-dhanye etc. and renders 12.1.4 d: 'daigne cette terre nous accorder la possession des vaches.'

At 12.2.16 he as well as Ludwig considers anyabhyah as equivalent to anyaa- and in the dative. Whitney: 'to thee being such, O breath, having a quick bow among the unexhausted' (?anya), be homage', 11.4.23 e,d; 'let that earth (bhumi) set us among kine, also in inexhaustibleness (?anya), 12. 1 d; 'Thee from inexhaustible (?anya) men, kine, horses' etc. 12.2.16.

The correct reading in 11. 7. 4 a appears to be *drdho drmhas sthīro nyah*, the loss of a sibilant before a sibilant followed by an explosive (as between *-drmhas sthīro*) being prescribed by the *Pratisakhya*s and *Katyayana* (*Wack. 1. 287 b*) and widely followed in the Vedic texts. This gives us a pair of contrasted words, *drdhah* 'firm': *adrmhah* 'not-firm' (cf. *bhumidrmha- 5.28.14.19.33.2*) ---, *sthīrah* 'stable': *nyah*, which should therefore mean 'unstable', 'moveable', 'perishable' or the like. *Nya-* (to be read *nia*) may easily have this meaning, if its relation to root *ni-* in the sense, 'to take away', 'to remove', is considered to be the same as that of *priya-* 'dear' to the root *pri-* 'to please'.

Anyā- would thus mean 'immoveable', 'imperishable' and thus be an exact equivalent of *Amṛta-*, which is sometimes an adjective, meaning 'imperishable' and sometimes a noun, meaning 'nectar' cf. often applied to sacrificial butter or the Soma-drink (See Grassmann, S.V.) At 12.1.4 and 12.2.16 *anyā-* is probably used in the sense of sacrificial butter; at RV. 8.1.10 and 8.27.11 it qualifies *īsam*

'libation', understood in the second passage; and at AV.12.6.4 it means 'nectar', thus giving a much better sense than the other texts which read annena. Anyesu at AV. 11. 4. 23 is probably a vocative of anyesu, 'O one of inexhaustible arrows, to thee of quick bow, O Prana, be homage'.

PATU (TAU) RA-

Pratighnanah sam dhavantu 'rah paturav
aghnahah: agharinir vikesyo rudatyah puruse hate
radite Arvude tava. 11.9 (11). 14

Previous Scholars: Sayana: urah vaksah
sthalam paturau tatprdesauca. Bohtlingk: 'ein
bestimmter Korperteil'.

Bloomfield who renders with 'thigh', remarks,
reprint of AJP. XI. 3(pp 319-356), p.22: "Our
translation of the obscure word is based upon
Kauc. 84, 10, trih prasavyam prakirna- Keeyah
pariyanti daksinam urum aghnanah. The word seems

to contain uru with some modifying adjective, perhaps prthu in a Prakritic form." Henry suggests emendation to *patair avaghnanaḥ and renders: 'Qu' elles accourent, celles qui se meutrisent de coups,

arrachant les voiles qui couvrent leurs seins' etc. Whitney, notes: "I follow both translators in rendering pataura by 'thigh', although it is not too acceptable, considering the familiarity of uru as name for 'thigh'."

Patura- or -taura- is evidently identical with patora- in KS. V. 13, 11-12, Agneḥ pakṣatih Sarasvatya- nipakṣatih Somasya trtiya devanam dvadasi dyavaprthivyoḥ parsvam Yamasya patorah, and patura- in a corresponding passage in TS.5.7.21-22. This is about the ribs of a horse. VS.25, 4-5 and MS. 3.15.21-22 in the corresponding passages count thirteen ribs and leave out patura-. Caraka, sarira, 7,5, counts only twelve ribs on each side, while G BR.5,3, thirteen. It thus appears that there have been two views about the exact number of ribs, and in any case patura- seems to be outside, but just following them on each

side. It is most probably the bone, on each side, just about the thigh-joint and below the waist.

Vayayanti, p.22, gives patura- as a name for the fourteenth lunar night, ... pratipat tv ekapaksatih: paksatis ca 'tha paturō bhutesta ca caturdasi: nipaksatir dvitiya syat. This also supports the above contention, the two fortnights in a month being considered its two sides (paksa).

In the above passage paturan evidently stands not actually for these bones, but for the two sides of the belly just near them, referring to the common phenomenon of the striking of the breast and the belly by women in grief.

PARUSA-

Darbhaś socis tarunakam asvaśya varah
parusaśya varah: rathasya bandhuraṃ. 10.4.2.

Previous scholars: Ludwig: "das junge
darbhagras ist flamme der schange, der pferdes scheif, des
parusa schweif ist flamme für die schange . ebenso
des wagens ritz. " Henry: " Ardeur brulante contre
le venin est le brin de darbha, ainsi que le
jeune brin d'orge ? , le crin de cheval, le poil
d'homme. le caisson du char..... Bloomfield
renders parusa- 'the shaggy one', but remarks (p-607).
"For the unintelligible parushasya we are tempted to
substitute arushasya relying upon the oft-emphasised
whiteness (sveta) of Pedus horse". Whitney: "Darbha-
grass, brightness, young shoot (?tarunaka); horse's
tail-tuft, rough one's tail-tuft; chariots seat
(?ban-dhura)".

Parusa- here probably refers to the bull. It
is used as an epithet of uksan-'bull' in RV.5.27.5. yasya
ma parusaś satam uddharsayanty uksanaś, and of gau-
'bull' or 'cow' in RV. 6.27.5. utadāś paruse gavi
suras cakram hiraṇyayam: ny aīrayad rathitamah, and
893.13. tvam etad adharayāś kṛṇasū rohinisū ca:
parusnisū rusat payah. This epithet is due probably

to its shaginess (of the tail? cf. puruvara ' having an ample tail-tuft', another epithet, RV.1.139.10), as it is applied elsewhere also to urna- 'wool' (RV.4.22.2. see Grassmann. s.v.parusa-)

Parusa- seems to be the correct reading for purusa- (note that two of Wh's and one of SPP's mss. read purusa- for parusa-in the above passage). in AV.6. 38.4., rajanye dundubhav ayata-yam asvasya vaje purusasya mayau: Indram ya devi subhaga jajana sa na aitu varcasa samvidana, and 19.49.4.simhasya ratry usati pimsasya vyaghrasya dvipino varca adade: asvasya vradhnam purusasya mayum puru rupani krmuse vibhati, as mayu-'bellowing';lowing', etc. is usually applied to an animal such as the cow or the sheep,cf.Whitney's remark at 6.38.4, "Wayu is not probably used of purusa 'man', and the expression is obscure and doubtful".

PARSANA-

Indra-Soma vartayatam divas pary agni
-taptebhir yuvam asmahanmabhih: tapurvadhebhir ajarebhir
atrino ni parsane vidhytam yantu nisvaram. 8.4.5.- RV.7.10h.5.

Girayas cin ni jihate parsanaso
manyamanah: parvatas cin ni yemire. RV.8.7.34.

Yad vitav Indra yat sthire yat patsane
parabhrtam: vasu sparham tad a dhara. RV. 8.45.4.

Previous Scholars: Sayana: parsvasthi-
pradese, AV.parsvasthane at RV. 7.104.5., pidya-
manah or sprsyamanah at RV. 8.7.34; and vimarsana
krsame at 8.45.41. BR.: ' m Einsenkung,
Abgrund, kluft..... Nach Naigh. 1.10. Wolke, wohl
derselben ursprungs wie parsu'.

In RV. 8.45.41. parsana- is contrasted with
vidu-'strong' and sthira- 'firm', while AV. 8.4.5.,
when compared with 8.4.17 d, tam pratyancam arcisa
vidhya marmani, and 8.6.24. d hrdaye 'dhi ni
vidhyatam, would point to some 'tender' part of the
body as its meaning. The meaning 'soft', 'tender ' not only
suits these two passages but also the third.

The original meaning seems to have been
what Sayana gives at RV. 8. 75.41.viz., vimarsanaksama-
'worthy of being touched or felt', ----- sparsa-
'touch' with suffix -ana. This suffix -ana, used
to form adjectives, is found in several words:
Apnav-ana- (*apnu?), urdhvas-ana-: urdhva (s)-,
jrayas-ana-: jrayas-, dhiyas-ana- : *dhiyas-,
prthav-ana-: prthu- (see under SUSIMA-), mandas-ana:
*mandas- , rabhas-ana-: babhas-, vasav-ana-: vasu-,
vrdhas-ana-: vrdhas-, savas-ana-: savas-, sahas-ana-:

sahas- etc. Grassmann and Macdonell (in Vedic Grammar) consider it identical with the participial suffix, but added to a double stem of the root, in the case of jrayasana-, dhiyasana-, mandasana- robhasana- etc. It seems however more likely to be a secondary suffix in view of the above examples, placed side by side with the corresponding nouns.

PAVASTA-

Pavastais tva pary akrinan dursebhira ajinair
uta: prakrir asi tvam osadhe ! bhrikhate na rurupah. 4.7.6.

Abhur vauksir vyu aydr anad darsannu purvo
aparo nu darsat: dve pavaste pari tam na bhute yo asya
pare rajaso vivesa. RV. 10.27.7.

Previous Scholars: Sayana: pavastaih pavanaya
astaih sammarjanitrnaih, on AV. and pavaste pavatir gati-
karma.....mahatvena sarvasyabhibhavanaya gacchantyau
(dyavaprthivya), on RV. BR. 'Zeltdecke oder dergl. AV'
4.7.6. du. bildlich von Himmel und Erde RV. 10.27.7.
Oldenberg RV. II.p.227. remarks: "Pavasta dunkel.
Ungewissheit der auf kombination von AV. IV.7.6. und
Kaus. 28.2. beruhenden Gleichsetzung mit avakara hat
schon Bloomfield S.B.E. 42. 377f. hervorgehoben; eben- so
die Schwierigkeit, auf diesem Wege Verstandniss un- seres
st. Zu fordern. Unzutreffend Weber. Ind. Stud. 18.29."

Pali pothaka- (' a cloth made of makaci fibre', PT S's PD.) is the regular representative of Sans. pavasta)ka) and, as we shall presently see, its meaning suits both the occurrences of the latter. In Jataka IV. p.251. pothakam is explained by ghana- or sana-satakam. From the descriptions of polthaka- given in

Angutharanikaya p.246. and Puggalapannatti p.33., sanasataka-, 'a texture made of hemp', appears to be the true reading. It is described there as having an indifferent colour (dubbanno), rough (dukkhasamphasso), and cheap (appaggho)¹ which are exactly the characteristics of hemp-texture. It would appear that a rough texture of this kind was used as a wrapper just like a blanket, cf. Kaus.57.13. sarvesam ksaumesanakaambalavastram and Puggalapannatti p.51., so sanani pi dhareti masanani pi dhareti etc.

1. Tayo potthaka: nave pi potthako dubbanno c'eva hoti dukkha- samphasso ca appaggho ca, majjhimo pi potthako dubbanno c'eva hoti dukkhasamphasso ca appaggho ca, jinno pi potthako dubbanno c'eva hoti dukkhasamphasso ca appaggho ca; jinnam pi potthakam ukkhaliparimajjanam va karenti sankarakute va nam chaddenti . --- Pug.33.

Accordingly, the RV. verse may be translated:
 "Thou becamest, thou grewest up, thou didst attain age;
 now the first one, now the other one has pierced. Two
 hemp-wrappers (ie. the heaven and the earth) wrap, as it
 were, him who has spread beyond this region". And the
 AV. one, "They bought thee for hemp wrappers, for
 tattered cloth and for goat-skin". etc.

Av. past-'skin of a man ', Pers. post
 'skin', later Sans. pustaka- and Pali potthaka-'a book'
 form quite a different group of words.

Bloomfield's (SBE.42.377 b.) and apparently
 Sayana's (AV. 4.7.6.) identification of pavasta- with
 avakara-, on the ground that the latter word is found
 with dursa- and jarad-ajina- in Kaus. 28.2., is without
 any force, since the words are used in different contexts.
 Pavasta-, dursa- and ajina- in AV. are referred to as
 inexpensive means of exchange, while dursa -jarad-ajina-,
 and avakara- in Kaus. are prescribed as easily lighted fuels

PRSTI-

Previous Scholars: Sayana:- parsu-
 RV. 10.87. 10. AV. 2.7.5., 4.3.5. - parsvavayava- AV.2.32.2.-
 prsthavamsasya abhito vartamanah parsuh 11.10.14., which
 as we shall see is the true meaning. BR.: 'rippe

(-parsu) '. Grill, Henry, Whitney, and other scholars generally follow BR., except when prsti- and parsu- come together in the same sentence and where they try to differentiate with 'side' ('flanks, Henry) and 'rib' ('cote', Henry) respectively. Uhlenbeck, Etym. Wort., has: "prstis f. rippe, vgl. afgh. pustai rippe und parcus rippe, sichel. AV. parstis np. pust rucken gehoren nicht hierher, sondern zu prstham. "Prsti denotes not 'rib', which is parsu, but a transverse process of vertebra, and so the vertebra itself", -Ved. Ind., sv. Sarira.

It would appear from the above that scholars are often doubtful as to the precise meaning of prsti-, especially when they have to distinguish between it and parsu-. Prst-is distinguished from parsu- in AV. 9.7. 6. devanam patnih prstaya upasadah parsavah, and 10.9.20. yah prstir yasca parsavah; and from parsva- in 9.1.34. yah parsve uparsanty anuniksanti prstih In 12.1.34. uttanas tva praticim yat prstibhir adhi semahe (addressed to the earth), men are said to lie on the earth, facing upwards, with their prstis. Whitney and Griffith here give a derivative meaning 'stretched out' to uttana-, apparently in order to be consistent with the meaning 'rib'. But uttana- usually means, not only in classical but also

in Vedic Sanskrit, 'lying on one's back', 'facing upwards' cf. RV. 10-142.5-bahu yad Agne anumar- mrjano nyann uttanam anvesi bhumim and 10.27.13. etc., where uttana- is contrasted with nyan- 'facing downwards'.

In 18.4.10. horses are called prstivahah, which Whitney renders 'back-carrying (?)' These instances show that prsti- is not the same as parsu-, but is either the back itself or some part of the body at the back. GBr. I. 5.3., just after counting the parsus, analyses the spine (anuka-) thus: anukam trayastrimso, dvatrimsatir hy evai 'tasya prstikundi- lani bhavanty. anukam trayastrimsam, tasmad anukam trayastrimsah, where it (viz the spine) is said to have thirty-two belts of prsti-; cf. Susruta, Sarira. ch.5., prsthe trimsat (asthini), and panipadaparsva- prsthorassu valayani. Thus we find that the prstis are the bones at the back issuing on both sides the spine.

From 'bones at the back' the meaning was easily transferred to the back itself, as is seen in the case of prstivahah. Hastysayurveda of Palakapya, which seems to be a fairly ancient work, uses at 3.9.55. prstau for prsthe. A similar use is also found in Kalyana- mandirastotra, Ind. Stud. 14.386. and Simhasana- dvattrimsika and Pancadanda chatraprabandha, ib. 15. 378.

In the light of the above Pali pitthā and pitthi (f), Prak. patthi, pitthi, and putthe (f), Guj. puth (f), Sindhi puthi, puthi, Mar.puth, and H pith (f), all meaning 'back', are to be traced back to prsti-. cf. Turner, Dictionary of Nepali, sv. pith and Bulletin of the school of Oriental Studies vol.V. p.124., sv. pustai. It is also clear now that AV. parstis and NP. pust do really belong to prsti-, not to pratha- as Uhlenbeck thought.

In this connection may be considered AV.6. 102.2. aham khidami te mano rajasvah prstyam iva: resma- echinmam yatha trnam mayi te vestatam manah, the proper sense of the first half of which seems to have been missed.

Grill translates, 'Ich reiss dein Sinnes mit mir fört, wie's Deichselross das Seitenpferd' etc. and notes, " Statt prstyam (Roth-Whitney) liest PW.: prsthyam- Lastross, Reitpferd(Weber) Zugleine----- aus der Bedeutung letzteren Worts in der Opfersprache erschlossen). Meine Übersetzung stellt prstyam mit prasti und prsti zusammen; Roth Wie das Neben-pferd dem (in der Deichsel gehenden) Hauptpferd folgen muss . In der Übersetzung muss leider der Gegensatz von Hengst und stute verloren gehen".

Whitney translates, " I drag along (akhid) your mind, as a king-horse a sidemare(?); like grass cut

by a whirlwind, let thy mind twine itself to me", and remarks, " The comm. explains the word as sankubaddham ' a mare tied to a stake (to the pole of the chariot)'" This, however, seems to be a mis-understanding, since the commentator does not mean a mare at all, but the rope attached to a stake, with which the horse itself is tied (sanku baddham sa (sva?) bandhanarajjum). Bloomfield's rendering is essentially the same as Whitney's, but he remarks after referring to Grill's notes, ' accordingly we have translated without any feeling of certainty.c.f.X8.8.But prishtya may possibly be identical with prishtivah (asva)....and ragasva simply the horse of the king'.

Prstyam. however, appears to be the locative of prsti- and rajasvah, not a single word meaning 'a noble horse' (for such a compound is rare in Vedic, although very common in later Sanskrit), but the two words raja (nom) and asvah (gen of asu- ' a swift steed'). This of course would necessitate an emendation of the accentuation to rajasvah. Secondly, a khida does not usually mean ' to drag along' but 'to seize on', ' to take possession of ', as in AV. 4.22.7., satruyatam a khida bhojanani, or RV. 4.25. 7., asya vedah khidati hantinagnam. Accordingly we may translate:
" I take possession of thy mind just as the nobleman

on its back, of that of the swift steed", etc.
This simile of a horse and its rider seems to be referred to also in the preceding verse, yatha
'yam vaho asvina samaiti sam ca vartate: eva mam abhi
te manahsamaitu sam ca vartatam. Asvina, after the
present state of its accentuation, has generally been
taken as a vocative dual, but an emendation to
asvina, instrumental singular of asvin- 'a horseman',
suggests itself for two reasons: firstly, the verbs
samaiti and sam vartate require a complement in the
instrumental, and secondly, if the Asvins are
addressed, the pronoun of the second person, viz. te,
should refer to them, and not to somebody else, as it
does.

PESTRA-

Yat te ristam yat te dyuttam asti pestram

-
1. Taking prstyam as a corruption for prastyam and assuming that the hymn was spoken by a woman, Prof. Sieg suggested (orally) a rendering: I take possession of thy mind; like a noble horse round a mare, let thy mind, as grass cut by a whirlwind, twine itself round me. This gives fairly good sense, but unfortunately prasti- is not recorded in the feminine and the tradition is for the hymn being uttered by a man.

ta atmani: dhata tad bhadraya punah sam dadhat parusa
paruh. 4.12.2.

Yo nah sapad asapatah sapato yas ca nah
sapat: sune pestram iva 'vaksaman tam praty asyami
mrtyaue. 6.37.3.

Previous Scholars: Sayana reads prestham
(-priyatamam) at 4.12.2. and pestam (- pistam) at 6.37.3
'Knochen.....vielleicht von 1.pis'.---BR., followed
by Ludwig, Grill, and Griffiths, Weber, Ind. Stud. 18.47.
renders with 'Quetschung', and Hillebrand, Ved.
Chrest, vocabulary, remarks: "Ich stelle das Wort zum
Wurzel pis, zermalmen, und vermuthet: losgeschlagenes
Stuck Fleisch, Fleischfetzen". Bloomfield also renders
with 'bone', although not satisfied. Whitney renders
the two passages respectively: "What of thee is torn (ric),
what of thee is inflamed (?dyut), is crushed (?pestra)
in thyself----- may Dhatar excellently put that together
again, joint with joint", and, "whoever shall curse us
not cursing and whoever shall curse us cursing, him,
withered (?) I cast forth for death, as a bone (??) for
a dog".

Bloomfield. SBE. 42.385, has already suggested
a connection of pestra- with pisits- and pesi-, and that

like the other two, it may also mean 'flesh'. In fact all these three words contain the same root *pis-* to prepare, make ready (especially meat, by cutting it up and carving it)' followed by different suffixes, *-tra* (Ved gr. 152), *-ta* (ib. 145), and *i* (ib 131) respectively; cf. *janih*, *a-janih*, *jatam*, *janitram* RV.7.34.2. 56.2.(say) 'birth': *jan-*'to be born', *nrtih*, *nrttam* 'dance': *nrt-*'to dance', *vasitam*, *vastram* 'cloth': *vas-* 'to clothe', etc. For root *pis-* in this sense, cf. AV.42.

5.36.Sarvah kruddhah pisyamana simida pisita

(brahmagavi) The word *pisita* itself occurs twice in the AV., at 5.19.5.*kruram asya ssasanam trstam pisitam asyate* and at 6.127.1.*vidradhasya balasasya lohitasya vanaspate: visalpakasyau'sadhe mo'chisah pisitam cana*, where it seems to have a figurative meaning.

This meaning not only suits both the contexts but seems to be required by them . AV. 4. 12., where the first passage occurs, is all about the healing of fractured bones, torn and damaged flesh etc.cf. v.3. *sam te mamsasya visrastam sam asthy api rohatu*, and v.4.*asrk te asthi rohatu mamsam mamsena rohatu*. In the second passage, a piece of meat offered to a dog would make a better simile than a bone for a man offered to death, for in the former case there is also the suggestion of being completely devoured.

PRARTHA-

Anyksetre na ramase vasi san mrdyasi nah:
abhad u prarthas takma sa gamisyati balhikan .5.22.9.

Previous Scholars: "Ließ pra- arthas, nach PW.:
Ausrüstung zur Reise ; vielleicht aber praddic. zu
takma- fortstrebend (vgl. arthay pra), Ludwig:
begierig nach der Ferne ; Hillebrand: Bereitwillig"
-----Grill. " The Pada- reading in c is pra-arthah;
pra-ar. would better suit the meaning given 'ready to set
out', lit. 'having an object in front'. ----Whitney.

Prartha- seems to be a corruption for prarthya-,
'amenable to supplication', cf. RV. 1.82. 1.c.d.
yada nah sunrtavatah kara as arthayasa id yoja nv
Indra te hari, and Grassmann sv.arthay-, meaning (2).
This (prarthia-) is required also by meter and would save an
awkward resolution and forced meaning. The loss of
y is only another instance of the tendency of
AV. mss. to drop the last of a conjunct of three,
see instances under KAKUTSALA, to which may be added aks(y)-
(au 4.3.3. (majority of wh's mss), talp (y) and 14.2.41.d,
mek(s)yami 7.102.1.raks(y)a- manah 18.4.70.etc.

DHARMALA-

Yas te sarpo vrsaikas trstadamasma hemanta- jadbho

bhramalo guha saye: kamir jinvat prthivi yad yad ejati
pravrsi tan nah sarpan mo'pasrpad yac chivam tena no nrda 12.

Previous Scholars: The commentary is wanting on this kanda. BR: 'adj. belaubt, torpidus'.
Wackenhagel, 1.71: 'v. bhrma- Verirrung bhrmi, bhrmi, AV. Bhrmala: v. bhrama Lohe" sp.bhramati schweifen".
Ludwig, p.548: "der sarpa, der stechende, mit hartem zahn, der dir von winter erforen, der sich hin und her schlagelnde im verborgen ligt". Bloomfield: 'The serpent. the scorpion with thirsty fangs, that hibernating torpidly lies upon thee' etc. Henry: 'Ton serpent, ton scorpion a l'apre morpore, qui englouti par l'hiver git assoupi dans sa cachette' etc. Whitney: "What stinging (vrascika) harshbiting serpent of thine lies in secret, winter-harmed, torpid (? bhrmala); whatever worm, O earth, becoming lively stirs in the early rainy season----- let that crawling not crawl upon us; be thou gracious to us with that which is propitious".

The Ppp. reading bramala suggests that our bhrmala- may be identical with bhramara- 'a humble bee'. Confusion of ra and r in mss. is very common; cf. for instance, prati- or prathi- in some mss. for prasti- AV. 10.8.8. 13.1.21. recorded by Whitney in his translation;

kramuka-, v.l. for krmuka- Kaus.28.2; prasnyam for prsynyam in Darila's comm. to Kaus.11.16; drati- for drti- Kaus 38.12; ms. Ech hrdam, PBh. hrdayam for hradam, ib.52.5.etc. Kesava commenting on, yuktayor ma no deva yas te sarpa (the present verse) iti sayanasalorvarah parilikhati Kaus.51.17. remarks atha sarpadisvastyayanam ucyate sarpa-vrscika-dvidamsamasaka-bhramara-bhumikita-krmayah: etesam bhayam na bhavati, and again under the following sutra,..... shibhaye vrscikabhaye masakabhaye bhramarasamghe krmibhaye etc. His enumerations, especially the second one, when equated in order of presentation with our verse, show that according to him trstadamsma-dvidamsa masaka- or masaka- and bhrmala- -- bhramara-. For trstadamsma- cf. also AV. 6.56.3. Arbhasya trpra-damsina masakasya 'rasam visam, and Sans. damsma- Beng.etc. das 'a gnat'. This makes it clear that in Kesava's time (c.11th century) either the beading itself was bhramara- or bhramala- instead of bhrmala-, or the latter was understood to be identical with the former. The above verse may accordingly be translated: "The serpent, the scorpion, the harsh-biting (mosquito), the bee of thee, that, pressed (lit., 'ground': jabh- 'to grind') by winter lie in concealment; whatever worm, being lively, O earth, stirs up in the early rainy season, let that crawling not crawl on to us,

favour us with that which is propitious".

MANAU

Deva inam madhuna sanyutam yavam Sarasvatyam
adhi manav acarkrsuh: Indra agit sirapatih satakratuh
kinasa asan Marutah sudanavah 6.30. ----VI- manav-.

Ni tignam abhy amsum sidad dhota manav adhi:
jusano asya sakhyam. RV. 8.72.2.

Ayukta sura etasam pavamano manav adhi:
antariksena yatave. 1b.9.63.8.

Raja medhabhir iyate pavamano manav adhi:
antariksena yatave. 1b.9.65. 16.

Previous Scholars: All have taken manau (or nau)
as if identical with manau 'man' or 'Manu' (loc) although
some like Whitney are not quite satisfied.

The accent indicates that man(n)au may be altogether
different from manu-; and man(n) av adhi with verbs
acarkrsuh 'ploughed', sidal 'sat', pavamanah 'being
purified' suggests that it may refer to some place or
plot of land on which these actions could be performed.
Now Beng. has a word mana("manya?) which means
'a fertile piece of land on either side of a river' so
near that it is often flooded when the river is full.

cf. also mani- rudhaka-, synonym of simbidhanya-
(podded grain, such as pulses) Kalpa-dru-Kosa p.142.

89, simbidhanyam jalaklinnam sankuram manirudhakam.

The application of such as meaning to the first verse,
where the river Sarasvati (cf. TB. reading - svatyas)
is mentioned, is clear, while the other three verses
relate to Soma, who is frequently connected with the river
or river-bank; cf. in the same hymns, duhanti saptai'kam
upadva panca srjatah: tirtho sindhor adhi svare, 8.72.7;
tam im mrjanty ayavo harim nadisu vajinam: indum
Indraya matsaram, 9.63.17; ya arjikesu krtvasu krtvasu
ye madhye pastyanam : ye va janesu pancasu (somasah
survire), 9.65.23; also 9.76.1.8.96.14,15, etc.¹

MADHYAMASIR

Yasya 'njana prasarpasy angam angam parusparuh:
tato yakmam vi badhasa ugro madhyam - masir iva- 4-9.4--

Footnote 1. from previous page.

It occurs also in TB. (11.4.87; exactly repeated in APC8.VI.
30-20; PGS.iii.6.1.), MB.(11.1.6), and K (Xiii.15). The TB
version begins with etam u tyam madh-(so MB also), and it gives
in b 'sarasvatyas and manav'. --- Whitney.

1.Cf. Punj. mand, 'low moist ground on the bank of a river or
stream', which cannot in the ordinary way come from the same
source as BBeng. mana, and Telugu manu, 'earth, soil'

RV. 10.97.12, VS. 12.86 with v.l. yasyau sadhih
prasarpatha in a, and badhadvā in c

Previous Scholars: Sayana: madhyame antariksasthane
sete samcaratiti madhyamasih vayuh, or, arir mitram arer mit
iti nitisasthokta-rajamandalamadhyavarti raja (AV),
and, madhyama- sthane vartamano raja (RV). BR.: 'etwa
intercessor'. Grassmann: 'wol; der in der Mitte sich
lagernde als Berzeich-nung etwa des Heer-fuhrers'.
Whitney : "Madhyamaci is of obscure meaning; 'arbiter',
as conjectured by BR. seems very implausible BR. express
their conjectural meaning by the Latin word intercessor;
by which, I suspect, they intend, not 'mediator', but
rather 'adversary or 'preventor' of the disease, which would
be plausible enough ; more probably 'midmost man', like
madhyamestha or chief (see under iii.8.2.), madhyamaci
used especially of the leader about whom his men encamp,
for his greater safety, in the night".

In the simile in the second half we have on one
side. 'thou drivest away disease'---a subject, an
object, and a verb---, while on the other side
apparently only the subject (madhyamasir) and the verb
(the same vi-badh-) . This suggests that we have probably
to split up madhyamasir into two words madhyam, acc. sing.

of madhya- ' the central part', and asir, nom. sing. of
 * asir (for accent and gender of.vandhur-)probably
 'a boring instrument ' or awl' as will appear from the
 following correspondences. Walde, Ing. Wort. Sv. ak-
 (2 T. auch ak-), scharf, spitz, kantig; Stein' gives a
 detailed account of words formed with this element, of
 which those formed with l(p.29) seem to be identical
 (at least some of them) with our * asir - : "arm.asetn Nadel"
 aksl. OS. () la Wetzstein ", ags.eagle pl. Ahrenspitzen,
 Grannen ", engl.sails Grannen", ahd. ahil.m.Ahren- spitze,
 Granne", nhd. (dial) agel, agel festuca" und Achel; acymr.
 ocolin cos", ncymr.agalen, und (h)ogalen, nbret. higolen
 Wetzstein"; Lat. aculeus Stachel"; anord sod-all
 Fleischgabel"; cymr.ebill Bohrer", corn. epill hoern
 clavus", mbret.ebil Pflock, Stiff, Nagel".

Assuming the modification of text and meaning
 of *asir-, Whitney's translation may be modified : "Of
 whomsoever. O ointment, thou creepest over limb after limb,
 joint after joint, from thou drivest away the yaksma 'as
 a sharp boring instrument the middle portion (of anything .
 by cutting a hole)'".

MURA- -----MURADEVA-

1. mura-

Ya sasapa sapanena ya gham muram adadhe: ya
rasasya haranaya jatam arebhe tokam attu sa. 1.28.3
4.17.3

Mura- has been rightly identified with Mula-
'root', but the import of c seems to have been misunder-
stood. Thus the commentator takes muram as adj. of
agham, meaning either adibhutam or murchakaram, and
reads adade (parijagraha, krtavati tyarthah; Grill,
'... hat gift'ge Wurzel angewandt'; Whitney, '... that
hath taken malignity as her root (? mura).'. As,
however, adha- usually means 'to lay' 'to deposit'
'to bury or impregnate', cf. RV. 9.195, kuvid
vrsanyantibhyah punano garbham adadhat, and roots are
mentioned as having been used for sorcery, cf. mulakrt-
in yah krtyakrn mulakrd yatudhano 4.28.6, and mulin- in
krtakrtam valaginam mulinam sapatheyam 5.18.12; the
rendering should rather be, 'that hath buried the
wretched root' cf. 5.18.2, yam te krtyam kupe 'vadadhuh
smasane va nicaknuh, or 10.1.18, yam te barhisi yam
smasane ksetre krtyam valagam va nicknuh.

2. Muradeva-

Ayodamstro arcisa yatudhanan up sprsa jatavedah
samiddhah; a jihvaya muradevan rabhasva kravayo
vrstva pi dhatsva san. 8.3.2 RV.10.87.2

Para srnihi tapasa yatudhanan para 'gno
rakso harasa srnihi; para rusa muradevan chrnihi
para sutrpo abhi sosusanah. 8.3.13 (10.5.49)
RV. 10.87.14

Indra jahi pumamsam yatudhanam uta striyam
mayaya sasadanam; vigrivaso muradeva rdantu ma te
drsant suryam uccarantam. 8.4.24 RV.8.104.24

Previous Scholars: Sayana: maranakrida
rakasah (8.104.24), mudhadavar marakaryaparan (10.8.2),
maravyaparan (1b.v.14) on RV, and, mulona asuadhena
divyanti, or mudhah santo divyanti te (8.3.2), maranena
karmena divyantiti (v.13), maranakrida mulona
visausadhya divyantiti va (8.4.24) on AV. BR:
' muladeva Kac, zu P.8.2.18, Vartt 2 Bez. gewisser
Unholde.' Grassmann: 'Bezeichnung demonischer Wesen
oder ihrer Verehrer.' Whitney: 'falseworshippers'.

Henry readers with 'demons' or 'implies', but remarks in his commentary to 8.3.2. that it is probably a possessive compound with mura- 'root' and not mura- 'foolish' as the accent on the first member.

As Henry has already pointed out, the accentuation shows that the first member in muradeva is mura- 'foot', thus the word meaning 'having the roots as one's god'. In view of the importance of the use of roots in sorcery, as seen under mura-, this implies simply that the so-called were so called because they were devoted to and expected everything from the roots just as much as the rsis did with regard to the gods. That roots were actually worshipped as fetish and their worshippers were later confused with demons, as Henry would suggest, does not seem to be a necessary implication.

VRA-

Venas lat pasyat paramam guha yad yatra
visvam bhavaty ekarupam: idam prsnir aduhaj jayamanah
svar-vido abhyanusata vrah.2.1.1.

Sann uchiste asams co 'bheu mrtiyur vajah
prajapatiḥ: lokya uechista ayatta vrasca drasca 'pi srir
11.7.(a) 3.

Stambhid dha dyam sa dharunam prusayad
rbhur vajaya dravinam nara goh: anu svajam mahisas
caksata vram menam asvasya pari mataram goh RV. 1.121.2.

Svasa svasre jyayasyai yonim araig
apaity asyah praticaksyev: vyucchanti rasmibhih suryasya
'nhy ankte samanaga iva vrah. Ib.1.124.8.

Purvam anu prayatim adade vas trin yukta
astav aridhayaso gah: subandhavo ye visya iva vrah
anasvantah srava asanta pajrah. Ib. 1.126.5.

Te manvata prathamam nama dhenos trih
sapta matuh paramani vindan: taj janatir, abhyanu-
sata vra avirbhuvad arunir yasasa goh. Ib. 4.1.16.

Gobhir yad im anye asman mrgam na vra
mrgayante: abhitaranti dhenubhih. Ib. 8.2.6.

Samudrad urmim ud iyarti Veno nabhojah
prstham haryatasya darsi: rtasya sanav adhi vistapi
bhrat samanam yonim abhyanusata vrah. Ib. 10.123.2.

Previous Scholars: Sayana on RV. gives
various meanings to this word: 'night' or 'dawn' (1.121.2.),
samyagamana- hetava apah samanah, ta gaccantiti samanaga
vidyutah, vra vratah, vidyutsamgha iva (1.124.8) vriyanta
iti vrah vratah takaralopas chandasah (1.126.5.), vra ity
usaso nama (4-1-16). and vra varitaro jaladibhir upayair
nirundhana vyadhah (8.2.6.) On AV. 2 2.11. he has vrah either

avrtatmanah prajah, on or. vriyamanah....apah, and on
 11. 7 (a) 3. vrah varake varunah drah dravakah amrtamayah
 somah. Geldner, Trans. of RV.p.149.n. summarises the
 opinions of leading modern scholars and gives his
 own opinion: vra nach Roth: Haufe, Schar, nach Fischel:
 Weib, nach Bergaigne (40.h.14)femelle en rut oder femme
 amoureuse. Dies wohl richtig.vra ist das Lockweibchen
 In. 2.2.6.bezeichnet es die weiblichen Locktiere, mit
 denen Jager das Wild einfangen wie die Sanger den Indra
 1.124.8 sind die Frauen gemeint, die auf die Hochzeit
 gehen umManner einzufangen (vgl. AV.6.60); 1.126.5
 mit dem Beiwort visyah die Hetaren ();
 4.1.16; 10.123.2; AV.2.1.1.die Lockstimmen der Sanger.
 wobei das Bild der nach dem Stier brullenden Kuhe festge-
 halten wird.1.121.2.ist das den Buffel lockende Weibchen, da
 Indra als der Buffel fur sich selbst erzeugt hatte,
 gemeint, also eine maya". Whitney renders with 'troops',
 although he refers to Fischel's interpretation.

Fischel's view (and evidently also that of
 Bergaigne and Geldner) that vra- means ' a woman'
 Ved. StudII. 131 and 313-322, rests on the following:
 (1) corresponding to samanaga iva vrah RV. 1.24. 8. there
 are RV. 4.58.8, 6.75.4.7.2.5., 10.36.10.10.168.2.etc.
 where woman are said to go to a samana, which is shown

to have been a kind of festive gathering; (2) in RV. 1.121.2 like *menam asvasya* and *mataram goh*, *vrah* should also refer to a female animal, namely, that of the *mahisah*; (3) in RV. 8.2.6. there may be a reference to capturing elephants with the help of a she-elephant, *vrah* standing for *vrabhih* (he refers to Bergaigne, *Melanges Renier* p.28ff.); (4) in 1.126.5. *visyah* 'belonging to the people (*vis*)' qualifying *vrah* may make it equivalent in sense to *vesya*- 'courtesan'; and (5) in the phrase *abhy anusate vrah* the word may stand for the 'prayers' which are often compared to woman.

Against this may be considered the following: (1) corresponding to *samanaga iva vrah* RV. 1.12.48. and *visya iva vrah* ib. 1.265, we have *samanaga asucaj jatave'at* 7.9.4. (cf Pischel, loc.cit.p.315) and *visa a kseti visyo visam visam* ib.10.91.2. the only other recorded instances of *samanaga*- and *visya*-, both referring to 'fire'; (2) the meaning of *vena*-, with which *vrah* appears in RV. 2.1.1. and RV. 10.123.1. is uncertain; sometimes the word appears as an epithet (*medhavin* 'wise' Naigh.3.15., 'eager', 'loving' BR.), at others as a particular deity. In the latter case it is particularly associated with the sun, cf. RV. 1.83.3. *tatah suryo vratapa vena ajani*, ib.10.123. and particularly v.1. *ayam Venas codayat prsnigarbha jyotirjarayn rajaso*

vimane; inam apamsangame suryasya sisum na vipra matibhi
rihanti and AV. 2.1.1. and 4.1.1. which seems clearly
to refer to the rising of sun and the consequent
unravelling of the universe, erstwhile immersed in
darkness. Apparently on these resets the statements
of Nir 1.7. S Br. 7.4.1.1h. etc. That it means the 'sun'.
The root ven- 'to long for' seems identical with AV. vaen-
'to see' and in the latter sense vena- may certainly refer
to the sun as the 'observer'; (3) abhy anusata may as well
be the 3rd.aer.plur. of us- 'to burn' (cf.us-, usas- 'dawn'
which would be intended by vrah in this case) with
abhi and anu; and (4) mrgam na vra mrgayante in 8.2.6.
may refer to the chasing of wild beasts with 'firebrands'
in hunting, reading vra inst.sing.instead of vrah or
understanding it with Pischel as elliptical for vrabhih.

The above suggests that 'glow' either of
fire or of dawn, is perhaps the true meaning of vra-
and this is also supported by the IE.element * ur- ('or ul-)
'to burn', found here as well as in the following : ulka- '
firebrand' or 'meteor', ulkusi-(mant-) and ulmuka-
'firebrand', ulbana- 'hot' Vj.196.17. varcas- 'splendour;
old HG. walm 'warm', old Bulg.var 'glow-heat',
variti 'to cook', Lith. iss- vera 'soft boiled vegetable
food', Lett. wars 'soup', varit 'to cook'----Leskien,
Alt.Bulg.Element. p.13.----old Slav. varu 'heat'

vreti 'to cook, to be hot', vrutu 'hot' Lith.virti
'to cook'---Kluge, Etym. W.bd. deutsch. Sprache. SV. warm--
etc. Cf. also Walde. SV. 3. uer---. p.269.¹

SAMUSPALA-

Samvanani samuspala babhru kalyani sam nuda:
amum ca mam ca sam nuda samanam hrdayam krdhi.6.139.3.

Previous Scholars: Sayana hasards a
conjecture, samuspala samyak uptaphala sati. Whitney :
'A conciliator, a love-awakener (?), do thou, O brown,
beautiful one, push together; push together both you
woman and me; make our heart the same". He remarks,
"The mss. hardly distinguish sy. and sp. but ours, in
general, seems as distinctly as the case admits, to read
samusyala in a ; yet SPP, has -uspa- (noting one mss.
as reading -usya-), and, as he has living scholars among

1. Walde, loc cit., tries to show that the meaning in the
Baltic and Slavonic language 'to be hot' etc. came from 'to
cook' 'to make stir' 'to mix water' uer- 'to make wet',
and suggests that Arm-varem 'I light' var 'burn' and
Germ. warm are to be separated from them. He does not
take into account the Sans. examples amongst them.

his authorities, the probability is that he is right. Save here and at XIV. 1.60. (usyalani or uspa- , the word appears to be unknown".

Samuspala- is probably identical with *samut-spara- 'conquering (:spr-'to conquer'), entailing a loss of final unexploded t before s as in ut-stah- ; *ustha-; vern- uth-, Compare jayanti and sparani in 5.5.3. vrksam vrksam a rohasi vrsanyati-'va kanyala: jayanti pratyatisthanti sparani nama va asi, with samvanam 'winning over' and samuspala in the above verses

Uspala- 'framepieces of a bedstead' in 14.1.60. Bhagas tatakṣa caturah padan Bhagas tataṭṣa catvary uspatani : Tvasta pipasa madhyato 'nu vardhnan sa no astu suman- gali, seems to be altogether a different word from the above. It can hardly be different from utpala- in Kaus. 35.26. dirghotpale 'vagrhya samvisati and 36.7. sayanapadam utpale ca, the former of which the commentators explain, mamcākṣe (??) prob,- kṣe, the (side) poles of the bedstead adhaḥ kṛta (?tva) tatra samvisati Dar), and Khatvam adhomukhapattikam grhitva..... svapiti (Kes). Assuming utpala- to be the correct form, the appearance of uspala- can be explained as coming first through a Prakritic tendency to uppala- and then

by ms. corruption becoming uspala-. Other instances of pp () appearing as sp () are found elsewhere, cf. Whitney's remark with regard to pippati- at 6.109.1. and pippala- at 9.9.20.

SUSIMA-

Langalam paviravat susimam somasatsaru; ud id vapatu gam avim prasthavad rathavahanam pivarim ca prapharvyam 3.17.3.

Previous Scholars: Sayana: Karsakasya Sukha- Karam. BR. suggest emendation to susimam 'having a good furrow'. For somasatsau (P. somasat-saru, VS. MS. KS. and Vas.Dh. - pit saru. Ppp- pitsalam), which Whitney considers impracticable', Weber conjectures a noun uman 'strap' and emends to soma (sa-uma) satsaru 'with strap and handle'. For the rest and varia lectiones see elaborate discussion of the verse by Whitney; who renders "Let the plow (langala), lancepointed, well-lying, with well-smoothed handle, turn up (ud-vap) cow, sheep, an ongoing chariot-frame, and a plump wench".

Susima- in BR. 6.44.3, where it is used to explain susad-, evidently contains the root si 'to lie', see BR. It also appears in Kaus. 76.23. ise tva

sumangali prajavati prajavati susima iti prathamam,
in the following sutra (the same expression), and in
77.6.samrehata svapatho 'navayantah susimakamav ubhe
virajav ubhe suprajasav etc. Bloonfield (suggested
also by BR) emends in all these cases to susima-, but
if susila- is substituted for susima- the meaning suits
all right. Sima- and Sila- 'habit' thus appears to be
parallel formations with si- 'to lie', originally meaning
simply 'inclination'. In the above verse susima-
probably refers to the inclination of the pole to the
stump of the plough.

As most of the verses of this hymn are found
also in different texts (Ppp. RV. VS. MS. TA . TS., Vas.Dh.)
but nowhere in the same order or all together, it is
possible that this verse is culled from a different context
and soma may well be a vocative and satsaru sat- tsaru-
'well-handled'. With this understanding, which does not
require change of accent or any other supposition, the verse
may be translated: 'Let the plough, furnished with a lance
(ie. the share), well inclined, of a good handle O, Soma,
turn up', etc.

In this connection may be considered RV. 10.93.14.
pra tad duhsime prthavane vene pra rame vocam asure
maghavatsu: ye yuktvaya panca sata 'smayu patha visravy esam,
where both duhsima and prthavana- have been considered

proper names. Now King Vena is notorious in tradition as a perpetrator of evil deeds (cf. Sorensen's Index to MBh. SV. Vena and W. Kirfel Das Purana Pancalaksana p.145.f.15-17; 234f.10-33; 251.3-10) had a son called Prthu. Thus with the above meaning of sima- duhsima 'evil-disposed' may well be his epithet, while prthavana- may mean 'having Prthu (as a son) ' (see suffix -ana under parsana-) and thus be another epithet.